

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME LXII.

Jackson, Miss., May 15, 1941

NEW SERIES—VOLUME XLII. No. 20.

## SOUTHERN BAPTISTS FACING THE FUTURE

Presidential Address Delivered Before the Southern Baptist Convention in Birmingham, Alabama, May 15, 1941  
W. W. HAMILTON, New Orleans, Louisiana

God's faithful prophets in Old Testament times faced the difficulties of their day fully and frankly. They made no compromises with the sins of the people or of their leaders. They did not fail to remind the nations of the inevitable whirlwind which their sewing to the wind must surely bring. Always, however, they closed their messages with a hopeful note. We too are "living in a stormy world." Once more do "the kings of the earth set themselves, and the rulers taken counsel together against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision."

The rulers of today shall pass away, even as others who have stalked across the pages of history in past ages. Yea, thou shalt diligently consider their place, and they shall not be. Dictators and warriors and emperors and tyrants and the rulers of nations shall pass away. Paul stood a prisoner before Nero, and the emperor seemed all powerful, but today we name our boys Paul and our dogs Nero. Christ and His kingdom remain. He continues the same, and he who does the will of God shall abide forever.

### Peace Will Come

Peace will come, and with it another one of those pregnant opportunities which follow great world changes and upheavals. We then must not only faithfully and fearlessly meet our own present duty, but we must prepare the way for our children who will bear the responsibilities of the new world, and its possibilities. Hitherto hath the Lord led us. Surely He will lead us on, and prepare us for ministering to an exhausted and hungry and bruised and broken and sinful world. We claim that we have had committed to us what the world needs. If so, then upon us rests the greater obligation. What do we more than others, and how should Southern Baptists face the future?

1. We must be true to the faith preserved and handed down to us at such cost, both divine and human. As Jude said, we must give all diligence to the trust committed to us in our common salvation, and must earnestly contend for the faith which was once for all delivered unto the saints. Paul said he was not disappointed in the gospel of Christ. He had no need to be ashamed of it. Nor do we, for it is still and will continue to be the power of God unto salvation to every one who believes. It may be a stumbling block to some and foolishness to others, but unto those who are called it is the power of God and the wisdom of God. The foolishness of God is wiser than men, and the weakness of God is stronger than men.

### Baptist Plain People

Baptists are a plain people, and may God grant that we continue so. As has been said, God must have loved the common people, for He made so many of them. The common people heard Jesus gladly, and it will be a sad and fateful day for us if they do not hear us gladly and if we forget the pit from which we have been taken. As plain people we have loved the plain teachings of the Bible, and to those plain doctrines of our faith we must continue to be true, if we are to expect the blessings of God to continue upon us. Baptists, however, cannot under any conditions engage in persecution against those who differ with us, nor can we favor or tolerate such persecution. Should we do so we would cease to be Baptists.

We cannot depend upon machinery and upon

organizations and upon force to further our doctrines. We believe in the individual and in voluntariness. It is not by might, nor by power, but by the Holy Spirit that our mission is to be fulfilled. I am happy that we believe so fully in the competency of the individual soul and in its right to direct access to God through our Lord Jesus Christ, each exercising for himself repentance and trust, and each having his own experience of grace. We accept the Bible as the inspired Word of God, and as our all-sufficient guide of faith and practice. We believe in the deity and in the virgin birth of Jesus, in His perfectly righteous life, His atoning death, His triumphant resurrection, and His personal and visible return.

We know that men and women are born in sin, that their salvation is not of law but of grace, that otherwise Christ would have died for naught, that we are saved by what Jesus does for us and are rewarded by what we do for Him, that obedience is the result of salvation and never the procuring cause, and that our mission as Baptists is to give this good news to the whole world.

We insist upon believers' baptism, and upon immersion only as baptism. This is seen in the word used, in its design and symbolism, and in the example and command of Jesus. We insist also that baptism and the apostles' doctrine and fellowship must precede the Lord's Supper, even as repentance and faith go before baptism, and that these two ordinances portray the great doctrines and experiences of salvation.

We believe in equal rights for the individual members, and also in the sovereignty and responsibility of each and every Baptist church. Mechanical union and any type of over lording episcopacy are impossible with us. We believe rather in that oneness for which our Saviour prayed, and we continue to resent and to resist any ecclesiastically enforced conformity. We hold to that unity which Baptists exemplify, and which we have in our Southern Baptist Convention and in our Baptist World Alliance.

### Separation of Church and State

Baptist advocate the separation of church and state, urging for the welfare and progress of Caesar and for the welfare and progress of the kingdom of God, that there be no attempted control of the state by the churches and that there be no support or coercion of the churches by the state. In the face of being misunderstood and at the cost of persecution even unto death, we must say again in this another pivotal period of the history of the world and of Christianity, that when Christ speaks and when His will and command are made known to us, we cannot do other than obey. This holy faith is not only worth living for and also worth dying for, but it is our obligation to hand on to our children the priceless heritage.

Faith of our fathers! needed still  
By our loved children in their day.  
O God, their hearts with courage fill  
Lest they deny and drift away.  
Faith of our children! precious faith!  
May they be true to thee, come death.

2. We should endeavor to make sure that our Baptist people are not merely giving mental assent that they must be born again, that there must be an experience of grace, that greater than having demons subjected to them is to have their names written in heaven, in the book of life. Men and

women are not merely sick, needing some cultural pills and some spinal adjustment and some change of environment. Our problems are not primarily economic and social and political, but they are above all spiritual. As someone has said, joining a church will no more make one a Christian than going into a garage will change him into an automobile. You cannot make an onion into a flower by transplanting it into a lily bed. You will not change a pig by placing him in a parlor, but you will certainly change the parlor. Our Baptist democracy requires that those who come into our churches shall be changed in heart and shall have the characteristics of children of God.

One of the saddest statements made by our Saviour is that many even in that last day will be deceived as to their relation to Him. He states that they will say, "Lord, Lord," and will claim many prophetic utterances, and much earnest opposition to evil, and a great list of wonderful deeds, and that He will say to them, "I never knew you." All they have done has been built upon the changing and failing foundations of sand. True and abiding righteousness, genuine and worthy fraternity, salt for the earth, and light for the world, beauty of life and golden-rule conduct, transformation of character and divineness of spirit, are to be expected from those whom Jesus addresses as His disciples.

### Compromises With Sin

He has not repented who repeatedly compromises with sin and who wilfully and persistently continues in what he knows to be wrong. He cannot continue to practice known sin and be born of God. High living must be the proof of right thinking and true believing. A creed, as Dr. E. Y. Mullins said, is something which we may hold, but a conviction is something which grips and holds us. The truly apostolic church will be right in its teachings and in its spirit and in its practice. When one of our great Baptist laymen was told recently by his physician that he must not spend so many hours in the house of God, he asked the doctor why he did not rather advise him to leave off some of the hours at the place of business.

Facing the present and preparing for the future, we as Baptists must prove to our children the worthiness of our faith, as Jesus did to those inquiring messengers from John the Baptist. We must continue to preach the gospel to the poor, to set free those who are enslaved, to bring sight to those who are blind, to enable the lame to walk, to cleanse the lives of those who are leprous, to unstop the ears of those who are dull of hearing, to bring to life those who are dead in trespasses and sins, and to find no occasion of stumbling in Jesus as Lord and Saviour. By our fruits our children and the world will know us and judge us. We must not be wolves in sheep's clothing. The wide gate and the strait gate are not the same. We cannot walk both the broad and the narrow way. If we say that we have fellowship with Him and walk blindly as does the world, then the Apostle of Love says we lie and do not the truth.

### Christ Witnesses

3. Southern Baptists facing the future must remember that they are Christ's witnesses, and that this involves faithfulness. As good witnesses we must know something, but be willing to tell what we know, must be truthful and consistent in

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## Sparks and Splinters

There were 278 additions to the churches in Beaumont, Texas, in a campaign conducted by Evangelist R. Q. Leavell.

We suggest to the Education Commission of the Southern Baptist Convention an item to be included in their annual report: "The grave yard of Baptist Colleges." Please give not only the names on the tombstones, but indicate the cause of their demise, and don't be satisfied with saying "by natural causes."

Up to February 1 of this year it is said that 714 churches in England had been destroyed or seriously damaged by enemy activity, 89 of them Baptist Churches. There were 1945 other churches less seriously damaged, of which 106 were Baptist churches.

Dr. Paul Moody gives up his work in Washington as director of the Army and Navy Chaplaincies for Protestants and returns to the presidency of Middlebury College, Vermont.

Dr. A. T. Robertson, the widely-known Biblical teacher, used to tell the following story: "Many years ago I wrote an article for a denominational paper concerning Diotrephes. The editor told me afterwards that twenty-five deacons had ordered the paper stopped as a protest against the personal attack in the paper. What I did in the article was to show that Diotrephes was a typical church 'boss' who ruled the church to suit his own whims."—Watchman-Examiner.

Jesus said, "Ye shall be my witnesses." The trouble with some of us we wish to be attorneys instead of witnesses. We want to make a speech. Jesus is our attorney, and He said the Holy Spirit would be our advocate or attorney. We had better be satisfied to be what Jesus told us to be. We sing, "I'll be what you want me to be, dear Lord."

The Rechabites were not the sort of folks who abandoned their principles when they changed their residence. When Jeremiah, at the word of the Lord invited them to a feast and set wine before them, they steadfastly refused to partake of it. They seemed to think it necessary to explain why they were in Jerusalem. They and their ancestors had lived in tents in the open country. So they moved to town. But they did not abandon their habit of total abstinence. They did not believe that because they lived in Jerusalem, they had to do as Jerusalem did. Daniel is not the only one who preserved himself pure in the midst of a corrupt court.

Mississippi members of the various boards of the Southern Baptist Convention are: Foreign Mission Board, Dr. J. D. Franks; Home Mission Board, Dr. W. A. Hewitt; Sunday School Board, Rev. Wyatt R. Hunter; Relief and Annuity Board, C. J. Olander; Baptist Bible Institute Board, P. I. Lipsey; Southern Seminary Board, A. T. Cinnamon; D. M. Nelson, J. A. Taylor; Southwestern Seminary Board, R. A. Morris; Education Commission, D. M. Nelson; Hospital Commission, F. M. Purser; Social Service Commission, Lawrence T. Lowrey; Baptist Brotherhood, Harry T. Smallwood; Executive Committee, M. P. L. Love.

Pastor Elton Barlow has sent in a good list from Lucien Church and he believes the Record is in this good church to stay.

Pastor W. M. Fore welcomed 47 into the Prichard Church in Alabama, 37 by baptism. He was assisted in a meeting by P. B. Baldrige.

We were sorry to miss connection with Pastor J. C. Wells, who went a few years ago from Mississippi to Lafayette, Louisiana. He made a hurried visit in Mississippi. We learn that he had Rev. Kearnie Keegan with him in a meeting a

short time ago, in which there were 54 additions, 35 of them by baptism, a majority of whom were adults and heads of families.

The Russellites had the date of the second coming of Christ fixed at 1894. When that proved untrue they fixed it again at 1914. But the failure of the world to come to an end did not stop them and others from prophesying. Every few days we get a communication from somebody telling us when the end is coming. Just keep on guessing, somebody will hit it after awhile, maybe, for the world is certainly coming to an end.

The Baptist and Reflector of Tennessee comes out in new form. The type is clear, the page is smaller, and the number of pages is the same.

Recently Dr. John R. Sampey, president of the Southern Seminary, preached in an eight days' meeting in Culpepper Baptist Church, in Virginia, the church into whose fellowship Dr. John A. Broadus was baptized when a boy.

In Bangkok, Thailand, formerly Siam, a strong nationalist movement has arisen as a result of the pressure and border fighting of the Japanese. Loyal sons of Thai were urged to show their genuine patriotism by returning to the fold of the national religion which is Buddhism. As a result, on a recent religious holiday, more than a thousand persons in Bangkok who had been previously listed in the census as Christians, changed their registration and made a public profession of Buddhism. Most of these were Roman Catholics, some of whom were prominent officials in local and state government.

We regret that last week it was found impractical to give our readers the pictures of the Southwide W. M. U. officers on our W. M. U. page. The grade of paper proved unsuitable for this purpose. It was our purpose that page eight should be adorned with the likenesses of Mrs. F. W. Armstrong, Mrs. W. J. Cox, Mrs. W. C. Tyler and Miss Kathleen Mallory.

In the month of April the amount sent by all States of the Southern Baptist Convention for Southwide objects was \$264,050.61. Of this amount \$130,649.00 came through the cooperative program; \$106,528.04 through designated gifts and \$26,873.57 through the Hundred Thousand Club. Our Mississippi churches send \$10,064.14. Of this \$2,653.77 came through the cooperative program; \$6,563.45 through designated gifts and \$864.92 through the Hundred Thousand Club. Few of the states were ahead of us and eight were behind us.

A special train on the Frisco will take men from Memphis and adjacent territory to the Brotherhood meeting in Birmingham for the Saturday night program. Leaves Memphis at 11:30 Saturday, May 17, reaches Birmingham about 6 p. m. Leaves Birmingham 10:50 Saturday night and reaches Memphis early Sunday morning. A 35-cent lunch will be served on the train. Round trip \$5.10.

It has been like a revival ever since the people of First Church, Grenada, got into their new building. There were eight additions to the church on May 4, making forty in the past eight Sundays. Two training courses have been held in the new building, one under the direction of Mr. E. C. Williams, the other conducted by Mr. Auber J. Wilds.

When the government looks around for something to tax, it will be well if they put the tax where it will do the most good. Here is some information from an exchange: A committee of the Dayton, Ohio, Independent Merchants Association found the per capita expenditure in liquor establishments in that city to be \$1.32 per week, compared with \$0.95 for groceries. It seems as though the children of the nation have had to sacrifice their milk for their parents' beer. The first year after repeal, the milk consumption in the United States dropped 37,000,000 quarts; the second year, 59,000,000 quarts; and the third year, 69,000,000 quarts. It is also worth noting that in 1934, the first year of repeal, there were 20,000,000 pounds less coffee sold in the United States than in 1933.

## Pastoral Problems

By Norman W. Cox

### "DEACONS"

By Norman W. Cox

The two church officers specifically set forth in the scriptures are pastors and deacons. Every church needs and ought to have deacons. Great care should be exercised in their choice. In the selection of deacons many churches make great mistakes. The Apostle Paul tells us: "Lay hands suddenly on no man." Deacons should be men who first have proved themselves in their Christian life and attitude to possess the qualities set forth in the Book of Acts in the following language: "Wherefore brethren, look ye out among you, seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business."

We have known deacons to be elected because they had money. The possession of money or the lack of it should not be a determining factor in the choice of a deacon. We have known deacons to be chosen because they were popular. The sorriest deacon I ever knew always polled an overwhelming vote when his name was up for election.

There is much work for the deacons to do. The office should be magnified in our churches. The reason why in many churches the deacons do not wield the influence nor do the work they ought to do is because the churches have made grave mistakes in their choice of deacons.

Through the years I have had blessed fellowship with deacons. I rejoice that I have never had an argument or strained relationship with the board of deacons of the churches I have served. Some of them have been my dearest friends. I am deeply indebted to the Board of Deacons of the churches where I have ministered. All that I shall write about the deacons under the heading of "Pastoral Problems" is out of love and with only the happiest recollections of personal relationship. At the same time I am aware that our churches can do more to help themselves, perhaps, by restudying the scriptural significance of the character of the deacon and his work than perhaps in any other place and in seeking to have deacons who aspire to fill the office after the New Testament conception of it.

—BR—

### JAPAN AND CHURCH UNION

The government of Japan has taken steps to have a united Christianity in that empire. This is a matter which should concern every loyal follower of our Lord Jesus Christ. God's Word is more important than a decree of the Emperor of Japan. The King of heaven is greater than an earthly potentate. The only way we are going to have real Christian union in this world is by the people all over the world considering God's revealed Word, reading it submissively, earnestly trying to find its meaning, and then with all fidelity and devotion, following just what it says. In this way, the world can have Christian union. It is the only way that it can ever be brought about. It cannot be brought about by any kind of church organization, because we find every sort of organization held by different denominations. It cannot be brought about by persecution, because in the days when men and women were burned at the stake, there were different churches and church organizations.

We can have Christian union by all loving the Father, all trusting the Savior, all yielding to the teaching of God's Revelation for men. There is no other way that we can have Christian union; but it can be had in this way, and when it comes this way, it will bring the greatest possible blessings that Christian union can bring to men.—Ex.

—BR—

Pastor W. S. Hardin, a Mississippian who has been pastor at Adairville, Ky., for eleven years, receives his doctor's degree from Eastern Seminary this summer. The church at Adairville celebrated its sixtieth anniversary May 4th. The Record Editor remembers with pleasure his pastorate there in his early ministry.



## FROM WAR-TORN SHANGHAI

By Miss Juanita Byrd

You are fully aware of the fact that this year has been and continues to be filled with uncertainties. You realize that evacuation of missionaries has definitely upset our schedules and that there is always a question as to how long it will be possible for us to remain at our posts of duty.

You may recall that I moved back to our campus in February of 1940. In November the married women and their children left for America. One wife who has no children in China and who is not appointed by a Mission Board is still with her husband on the campus. This coming summer furloughs were due the two ladies who lived with me in Virginia Hall. Their Mission (Northern Baptist) requested them to take an early furlough. It was then necessary for me to move back into the city. You know that we have not been able to return the students to our campus and that our university work has remained in the city.

It was not easy to close our homes again after we had worked rather hard to reestablish them on the campus. The American men who returned to the campus last year still live out there. They have grouped together in homes that were somewhat dismantled at the time of evacuation. We have tried to avoid losing everything which we lost in 1937. I go out to the campus about once a week. The men have a very fine spirit, and there are no better hosts to be found. Their hospitality compensates for the lack of "best silver" and "good porcelain"; but there is no compensation for the absence of the wives and the children. These months write another sad chapter in the history of our campus-life. Last week the temple of heaven and the daffodils added feminine touches to the whole campus.

During December and January I lived in that section of Shanghai called The Badlands. That area is under the control of the police of the puppet government. It was once a desirable residential section. Many fine people still live there—their homes are there. It is now the popular section for night clubs and gambling dens. The day I moved there the Japanese blockaded a large section of that area. I was only one block outside of the blockade and I had to go by an indirect route to the university. I had friends living very near the headquarters of the puppet police. The Central Bank of China—the Chungking government bank—owns property about a block from that place. Last week Japanese went in and took 100 men from the dormitory in which bank employees were living. The Japanese have been trying to force Chungking currency out of Shanghai.

Last week a bank just a half block away was bombed. When a time bomb delivered to the bank exploded seven were killed and many were injured. In another bank three were killed. One of our graduates whom I know very well was in the office where three were killed. I had a long telephone conversation with him that same night. He was not hurt.

I was at the Ratepayers' Meeting when the Japanese shot Keswick.

My former cook has been thrown into jail and released.

This week I had lunch with the brother of one of the women missionaries who were arrested in Korea this week.

I do not take the situation lightly. I am grieved over the world chaos. I am keenly aware of the most grave issues at stake. I suffer with Europe as well as with China. I have thought with a burdened mind over the part America should play at this time. In this letter I shall make no attempt to express my puzzled attitude or my convictions about the war. I do have some very definite hopes about reconstruction after the war, and I believe that we should be thinking about that even during the war.

I would not have you think that I live each day in dread. I am entirely truthful when I say that I go to my work each morning just as though I were living in a normal city. I do know that we cannot predict what a day may bring to us or to our friends; but I do not live with any conscious fear of personal danger. I do live with a definite fear that my work may be interrupted at any

time and that I may be shut away from contacts with Chinese friends. For this reason I admit that I am "burning my candle at both ends." We have been on daylight saving time for about a month. Six A. M. in March is early on daylight saving time and midnight is midnight by any time. Though I have lengthened my day at both ends I still feel that time is short. Many results can be achieved only through frequent contacts of many months. Our reason for going on daylight saving time in March was a shortage in the coal supply. This shortage in fuel is serious for industry.

Perhaps an indication of conferences during these few days would serve to suggest the manner in which my time is spent.

This afternoon a young lady who is a graduate of our university and a teacher in a private school called on me. We spent a couple of hours in conversation. She was the first member of her family to become a Christian; now there are three others who have become Christians. She discussed her school work and returned religious books she had borrowed. She told me about the various members of her family. One brother who graduated in engineering from a government university is now an engineer on the Burma highway. When he was here he was not interested in Christianity but was decidedly anti-Christian. He has just written a letter asking her to tell him about the meaning of being a Christian. He tells her that for a time he thought she was "crazy" because of her interest in Christianity, but now he knows that she does have a happiness which he wants.

Yesterday afternoon a young man who is a senior in the university came. He talked at length about his family and his personal problems. He told me that his grade index would probably not be high enough for graduation. Our students cannot graduate without a certain average even though they have passed all required courses. He is not stupid by any means and he has applied himself, but his ability is not best measured by the only tests that educational institutions have been able to use for students in the mass. He was not asking for any help. He wanted me to know that even though he did not graduate that he had received values from his years in the university. I was glad when he said, without my asking him to define those values, "The greatest thing I have got during my college experience is Jesus Christ." Those were his exact words.

The day before I had lunch with a charming young couple. The young man did his high school, college, and graduate work in America and has an important position on a leading English daily. The wife is a graduate of our university and of the Juillard School of Music in New York. They are among my most congenial friends and are among those who have passed through some exceedingly dark and tragic hours during the past few years. But they have found God and they were baptized just before Christmas. Their first Christmas was beautiful. They have two lovely children and those children will be brought up in a truly Christian home.

Tomorrow I am to have lunch with a graduate who is a Y. M. C. A. secretary. He was a member of my Sunday morning discussion group when he was converted. He thinks he will preach later—he preached his first sermon two weeks ago. He will serve as a Y. M. C. A. secretary for several years before he goes to the seminary. He is very able. He has a keen vision of his task in this city and great enthusiasm. It is our plan to have a conference with each other at least once a month. He is a great help to me because he discusses with the utmost freedom and frankness so many aspects of life in China. I wish you could hear him.

On Tuesday I am meeting a girl who is the chairman of the Student Christian Fellowship. She was a member of the same discussion group. She was baptized last year. Her growth has been exceptional. The last time she asked me for a conference she told me of her experience in dealing with a freshman boy who comes from the same type family as she does—well educated, liberal fathers with Buddhist philosophy which is not a superstitious religion. He had been greatly impressed by her story of her own Christian experience and had asked her for help. Her prayer

life has proved such a vital experience for her.

My enumeration of such conversations and experiences in friendships would be the relation of a very satisfying part of my work and a part which takes time and strength.

My courses are very interesting this year. I thoroughly enjoy the content side of each course. After all, the major part of my schedule is booked for my teaching work. My courses in American literature and Introduction to Drama require hours in preparation—a more pleasant part than the correction of papers. I have very interesting personal experiences resulting from the students' study of literature. I am happy in my teaching work.

The English Literary Club met with me last week. A friend of mine gave a very interesting lecture on Vera Brittain and Winifred Holtby and their works. This is a student club.

We have spent considerable time in very pleasant farewell visits with our many friends who have evacuated. It has been anything but pleasant to see them pull away from the jetty; but in view of the indefinite period of separation we tried to see them as much as possible before they left us.

Juanita Byrd.

—BR—

Dr. Powhatan James, Pastor of First Church, Tuscaloosa, Alabama, teaches a class in New Testament to students in University of Alabama.

—BR—

President John Jeter Hurt is now engaged in a campaign to raise \$150,000 to pay off the indebtedness of Union University in Jackson, Tennessee.

—BR—

Dr. H. M. Weathersby, who has long been dean of Louisiana College, is now acting president. He was reared in Clinton and was graduated from Mississippi College.

—BR—

Highland Baptist Church, Meridian, on May 4 celebrated the third anniversary of Pastor J. H. Avery. In this time the church has steadily grown in numbers and in spiritual life and is now said to be in the best condition in its history. Pastor Avery was born in Georgia, was graduated from Howard College and the Louisville Seminary. He received his Doctor's degree with distinction from the Baptist Bible Institute on May 6. He is a hard worker and a most acceptable preacher.

—BR—

Her friends in Mississippi are delighted to have Miss Minnie Landrum back with them for a short while. She has had no vacation for three years, but has carried on as Secretary of the Woman's Work in Brazil. Now she takes three months off to spend with her relatives who provided the expense of the trip. She makes her home for the time in Clinton.

—BR—

Those who have read the articles by Mr. P. I. Lipsey, Jr., published in The Baptist Record, on his observations in Europe, will be pleased to know that we have a promise from him of another series from him at an early date.

—BR—

Pastor F. K. Horton of Columbia preached the Commencement sermon for Clinton High School last Sunday. He had a few years ago delivered the graduating address at Hillman College and the people were glad to have a return engagement.

—BR—

Ground was broken for the first of 555 Army Camp chapels on Sunday, May 4. This one was at Arlington, Va. They are all of one pattern, 97 ft. and 7 inches long and 37 ft. wide. Total cost, \$12,816,880. The main floor will seat 300. They are built of wood, not intended to be permanent. They are intended for use by Protestants, Catholics and Jews.

—BR—

Our sympathy is with Dr. S. H. Jones of Brookhaven. His father passed away at the age of 82 in his home in Pickens, S. C. Dr. Jones was recently in a gracious meeting with Pastor W. J. Dorman in Carrollton Avenue Church, New Orleans.

—BR—

First Church, Columbus, has let the contract for completion of the educational building, to cost \$3,800.



# EDITORIALS

## SOUTHERN CONVENTION AND THE STATE CONVENTION

Much of the work undertaken by the Southern Baptist Convention is also an obligation of each state Convention. We distinguish between South-wide objects and state objects, because there are some departments of the work of our churches which are supported by all the states separately and there are other departments which are carried on jointly by the churches in all the states through the Southern Baptist Convention. These latter are foreign missions, home missions, publishing of denominational literature for Sunday Schools and Training Unions and general care of the work in these departments, providing for old and disabled preachers and other denominational servants, theological education, the New Orleans Hospital, the Brotherhood. Other departments of work are looked after by the states separately, such as state missions, Christian colleges, orphanages and local hospitals. There are some fields in which the work is done jointly, as in Sunday School and B. T. U. work. But usually the boards of the Southern Convention and the State Convention function separately.

However, there are no conflicts in administration but fraternal cooperation. The Secretaries of missions in the states are paid out of cooperative funds and are supposed to sponsor every department of the work, both state and south-wide, and to be equally interested in them all.

This cooperative work has grown up under the hand of God and fits the genius of our democratic, Baptist, New Testament polity. It is marvelous how our people work in harmony. The Southern Baptist Convention is not made up of state Conventions. There are no messengers appointed by state Conventions; or district associations. All messengers are elected by their own churches and sent as the direct representatives of the churches to the Southern Convention. The same churches which elect messengers to the district association, also elect messengers to the State Convention and to the Southern Baptist Convention. Every cooperating church may elect one messenger to the Convention, and more if their gifts justify it. But no church may elect more than ten messengers to the Southern Convention.

This does not result in confusion any more than there is confusion in the air or ether waves when sound and light and heat are transmitted over the same waves. In appointing boards and committees by the Southern Convention, respect is shown the states by having them represented on all boards and on many committees.

Each state determines what percentage of the funds raised within the state shall go to south-wide objects and what percentage to state objects. But the Southern Convention determines what percentage of the money sent for south-wide objects shall be allotted to each of these objects. And the State Conventions allot the percentages to the various objects within the State.

The State boards act as enlistment and collecting agencies for all funds. These funds are sent by the State Board monthly to the Executive Committee of the Southern Baptist Convention in Nashville, and by that committee are distributed monthly to the various Southwide boards.

This is done in the case of receipts through the cooperative program, also the designated gifts, also the Hundred Thousand Club for paying debts of Southwide institutions.

The Southern Convention, like the State Convention, is not a law-making body. It does not seek to control the churches in any respect, but simply acts as agent for them in administering the work of missions, education and benevolence which the churches seek to do throughout the world.

—BR—

Beverly Tinnin, youngest son of Editor and Mrs. Finley W. Tinnin of Shreveport, La., was recently licensed to preach. He is a junior in Louisiana College, and preached his first sermon in Jena, Louisiana, where his brother, F. W. Tinnin, Jr., is pastor.

## MISSISSIPPIANS IN SOUTHERN CONVENTION

The Southern Baptist Convention has met only once in Mississippi in all its history. That was in Columbus, so long ago that probably nobody in this generation remembers it. This is because our State has had no large cities with sufficient hotel accommodation, nor an adequate auditorium for recent meetings.

But Mississippians have through the years taken an active part in the work. It does not appear that our state was represented in the original organization in Augusta in 1845. But it has been well represented in most of the years since. But we are speaking here of the leadership which Mississippi has furnished in the work of the Convention.

It would hardly be an exaggeration to say that Dr. J. B. Gambrell was the most popular and influential man in the Convention for many years. He was born in South Carolina, but came to Mississippi in his boyhood, spent the larger part of his mature manhood in Mississippi, spent a short time in Georgia, went to Texas, serving as editor of the paper, Secretary of Missions and teacher in the Ft. Worth Seminary. He came to the maturity of his powers as editor of The Baptist Record. He was known everywhere as the embodiment of common sense, and for his ability to express truth in words which anybody could understand and would remember. He had also been pastor at West Point and at Oxford, and for a while was financial secretary of Mississippi College. He served also as president of the Southern Convention.

Dr. E. Y. Mullins was born in Franklin County, Mississippi. He went in boyhood to Texas, was a railway telegraph operator, converted under the preaching of Major Penn, was called to preach, graduated from Texas A. & M. College, and from the Louisville Seminary. He was pastor in Herodsborg, Kentucky, Baltimore, Md., and in Newton Center, Mass. He became President of the Southern Convention, of the Southern Seminary and of the Baptist World Alliance. He was a great preacher, writer, thinker, theologian and administrator.

Dr. B. D. Gray was born in Wayne County, Miss., was graduated from Mississippi College, and from the Southern Seminary. He was pastor in Louisville, Kentucky, Clinton, Miss., also Hazlehurst and, after the pastorate of First Church, Birmingham, was President of Georgetown College in Kentucky, and then for twenty years or more was Secretary of the Home Mission Board. He was a religious statesman. No man knew the South better, its history, its needs and its religious opportunities. No man commanded a more instant or more interested hearing in the Convention than he. He still lives in Atlanta, at the age of 86 and is Secretary Emeritus of the Home Mission Board.

Dr. J. B. Lawrence was born in Rankin County, Miss., was educated at Mississippi College, was pastor at Greenwood, Miss., at Humbolt, Tennessee, and in New Orleans, La. He was also editor of the Louisiana Baptist paper. Coming back to Mississippi he served as pastor of First Church, Columbus, then as Secretary of Missions. During his administration the whole plan of work of Mississippi Baptists underwent reorganization. He excels in administration and in forceful speaking. After serving for six or seven years as Mission Secretary, he became pastor of the church at Shawnee, Oklahoma, then President of Oklahoma Baptist University; then served as Secretary of Missions in Missouri; and at a critical time became Secretary of the Home Mission Board. No man has a bigger task or is performing it more heroically.

Dr. T. L. Holcomb was born in Mississippi, educated at Mississippi College and the Southern Seminary. He was pastor at Durant, Yazoo City, Pontotoc, Columbus and Columbia in Mississippi, and preached overseas with the A. E. F. He went to Sherman, Texas, as pastor, served as Mission Secretary in Texas, and then became pastor of First Church in Oklahoma City. He showed a genius for organization and great zeal for the development of young people. He was then called to his present post as Executive Secretary of the Sunday School Board, for which he has proved

himself eminently fitted. There is no office among Southern Baptists more exacting, nor furnishing greater opportunities for service. The five year plan and the emphasis on Evangelism and spiritual religion fits in with the life of Southern Baptists.

Among Mississippians who serve in our south-wide work is Dr. Gaines S. Dobbins of the Louisville Seminary. A native of Mississippi, an alumnus of Mississippi College and of the Louisville Seminary, he was chosen to head the Department of Christian Education in the Seminary. He became a Christian while in Mississippi College, and became a preacher after he went to the Seminary. He was editor of the Mission Journal when it was published by the Sunday School Board. He is today the author of books which are considered as authority in his field. His southwide contacts have given him great opportunities which have been used most helpfully.

Among Mississippi products which you will always see at the Southern Baptist Convention is Dr. Edgar Godbold, who was born in Pike County or Amite. After graduating from Mississippi College he taught in his Alma Mater, having secured the doctor's degree. He then became Mission Secretary in Louisiana and later President of Howard-Payne College in Texas. From here he was called to be Mission Secretary for Missouri Baptists, and after a good many years is still pressing that work most vigorously. Mississippi tried to bring him back home, but didn't succeed. Louisiana Baptists made the same effort without success. He is a layman, but has a genuine case of religion and can beat some preachers preaching.

There are three Mississippians rendering great service to Southern Baptists as editors in other states. These are Dr. Finley W. Tinnin of Louisiana, Dr. Lewis Meyers of Arkansas and Dr. E. D. Solomon of Florida. We put them together because they are in the same line of work. They will be found at the editors' table at the Convention and their reports of the meeting will be read by many thousands of people. They were all graduated from Mississippi College. Drs. Solomon and Tinnin went to the Louisville Seminary and Dr. Meyers to the Southwestern. The first two have both had happy pastoral experiences and Dr. Solomon was Secretary of Missions in Louisiana. He was pastor for some years of First Church of McComb. He is a loyal friend of Mississippi College and his editorials often reflect his Mississippi experiences. He has also done good work as an evangelist. Dr. Meyers made a special study of journalism while in the Southwestern and has had helpful experience in the management of a publishing business. He was once a member of the Mississippi Legislature. The papers which these men put out have a wide circulation and a great influence in the Southern Convention.

Besides these men who have official positions there are pastors who have gone from Mississippi to other states and numerous missionaries who have gone to other lands, whose work is helping to extend the influence of the Convention for good throughout the world.

—BR—

A letter from Pastor V. E. Boston, well known in Mississippi, now of Temple Baptist Church, Memphis, tells of an invitation from Memphis Churches and people for the Southern Baptist Convention of 1942. He has a good case when he tells of the central location, railroads, highways and airports centering in Memphis. Also one of the best auditoriums in the United States. He says that Memphis will not be crowded with other folks at that time and so the hotel accommodation will be adequate. A few years ago there was discussion about making Memphis the regular meeting place of the Convention. There is none better, but it is not practical for one Convention to settle the question of the meeting place for years ahead.

—BR—

Dr. John A. Huff, formerly pastor of First Church, New Orleans, now of First Church, Chattanooga, had Dr. J. D. Grey of First Church, New Orleans, to help him in a meeting in April. Professor Carnett of the Baptist Bible Institute led the singing. There were 58 additions to the church.

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## PICTURE OF JESUS

By John The Baptist

John the Baptist was in excellent position to give us a picture of Jesus. He was in personal contact with Him, but above all, we are told that John was filled with the Holy Spirit from his mother's womb. So that the picture which he gives us of Jesus is given by divine inspiration. Jesus can only be understood by the aid of the Holy Spirit. He Himself said that the Spirit "will take the things of mine and show them unto you."

John tells us that he "knew Him not." That does not mean that he was not personally acquainted with Jesus. They were kinsmen and probably had met. Certainly their mothers had. But it means that up to the time of Jesus' baptism, John did not know Jesus as the Messiah. That had not been told him by man nor revealed to him of the Lord. Apparently he had known Jesus as a man of unusual excellence of character, for when Jesus came to him to be baptized, John was abashed and said, "I have need to be baptized of thee, and comest thou to me?" John's eyes were beginning to be opened, and he was made alert to look for the coming Messiah.

John was preaching in the wilderness near the Jordan River. He was preaching that the kingdom of heaven is at hand, and he was looking for the king to appear. He was preparing the way before him. He preached that men should repent and believe on him who was coming. He and the people were in expectation. The air was electric with looking for the Lord.

John was not left without definite knowledge of the way he would be able to identify the Messiah. The Lord had said to him, "Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit." How or when the Spirit would come, he may not have known, but he kept his eyes open to find out.

At last while people were being baptized, among them came Jesus, and after protesting his own unworthiness, John baptized Him, and as Jesus came up out of the water, the Holy Spirit descended upon Jesus as a dove out of the opened heavens and John knows now that he is the Messiah. There could no longer be any question; he need look no further for the coming one, for a voice from heaven said, "This is my beloved Son, in whom I am well pleased." The Messiah is unmistakably identified.

We need now only to look at the picture which John gives us of Him. John the Baptist was of the priestly order. His father Zacharias had ministered in the temple. He was brought up in that atmosphere, and was fully instructed in the Mosaic ritual and its prophetic significance. Naturally this would be his point of view in looking for the Messiah and would color the description which he gives of Him. So his words about Jesus are first, "Behold the Lamb of God, that taketh away the sin of the world."

Sin was the outstanding fact in all the human race. This makes the whole world kin. John the Baptist's ministry was an exhortation to get rid of sin. "Repent for the Kingdom of God is at hand." Here is the sin not of one man, nor of one race of men, but of the whole world. And here is a sacrificial Lamb who makes atonement, expiation, satisfaction for the sin of the world; for all the world's sin put into one. The atonement is made once for all. No more offering is to be made. All the types and rites are fulfilled in the Lamb of God. He takes away the sin; removes it from the backs and hearts and lives of men. It can never again return. It will never again be taken into account. God is now and forever reconciled.

There was no confusion in the mind of John as to who Jesus was. He was not as other men. He was the eternal Lamb of God. John says "He was before me." He antedates all men. He therefore takes precedence over John and over all. He becomes the object of honor and worship. John and all of us gladly give place to Him. It is our one business to witness for Him.

John leaves no doubt in men's minds as to what he thinks of the Messiah. He is no ordinary man; He is not merely an extraordinary man. John says, "I have seen and have borne witness that

## WITH ALL MY SOUL

I am here making a plea to our Baptist people in behalf of Christian Education. I am not here pleading the interest of any college or colleges, but in behalf of Christian Education. It is true that Christian Education embraces our colleges and is dependent on them for its highest functioning and usefulness. For that reason a plea for Christian Education is a plea for Christian colleges. I cannot conceive of Christian Education in its fullest and truest sense without Christian colleges. Every idea must have some means of articulation, some agency through which it finds expression and by which it becomes effective in service. If the body without the spirit is dead, so the spirit without a body through which it functions is useless in this material world. So when we speak of Christian Education we think inevitably of Christian colleges.

We live in a time which is unfavorable to Christian Education. It is assailed today on every hand, and it is in danger of being obscured if not obliterated in an unfriendly world. We are reaching relatively a smaller and smaller number of our young people in Christian schools. We cannot here enumerate all the forces which militate against our schools, for they are many and some of them are subtle. Here are some of them.

Our world has grown constantly more materialistic and less spiritual in our own generation. This is evident on every hand, and is decried by preachers and patriots alike. This materialism, or varnished paganism is as evident in education as in any other sphere of life. The kind of education demanded, and the aims of education, the purpose in securing education have yielded to the materialism of our age. This robs education of its Christian character, and reduces the interest of people in a distinctly Christian college. Whenever education becomes primarily a preparation to make a living rather than making men and women it loses something of its Christian values and aim.

Again the standardizing of educational institutions has robbed us of the things that are Christian. It has taken away the sacrificial element of the school and substituted snobbery and caste. A school can hardly be standard today which has a faculty made up of men and women who turn away from positions which pay \$3,000 a year to accept one in a Christian school which pays \$1,000 a year. Frankly I do not see how we are to break this strange hold of standardization. Nor am I opposed to paying good salaries in a Christian college. But when snobbery is substituted for the sacrificial spirit we have ceased to be Christian.

Another thing, as everybody knows, which makes the life of a Christian college precarious is the competition of state supported schools. I am not opposed to the latter. I have a degree from one of them. I know their virtues and their weaknesses. I know them inside and out. What troubles me is that men willingly pay for the support of schools which make no pretense of being Christian and stall at supporting those which are Christian in character and aim. I am not asking for a penny less in taxes for schools, but I am firm in the conviction that religious education is far more valuable and more deserving of financial support and patronage than secular education. The Department of Christianity in Mississippi College is doing more to make men of high moral character and great Christian usefulness than any three departments in any secular school.

A thing that distresses me is the indifference of the masses of our people to Christian Education. It has never gotten down to the sensitive nerve of our consciences. Our gifts to it have been meager to the point of penuriousness. This has been demonstrated in a hundred years of our history, and was never more in evidence than it is today when an effort is being made to lift the debt from our Christian institutions. There are preachers who have been educated at the cost of others in Christian schools who will have nothing to do with it. And there are teachers who are beneficiaries of the gifts of others to Christian

this is the Son of God."

All hail the power of Jesus name;  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all.

## NOT CONFORMED

Paul writes to the Christians in Rome not to do as the Romans do. That's just one of many instances in which the wisdom of God is not the same as the wisdom of the world. Are you asking where it is that Paul gives this admonition? Read Romans 12:2, where he says, "Be not conformed to this age (world) but be ye transformed by the renewing of your mind." Literally, "Be not fashioned according to this age," for fashions like fads change often and you had better not try to keep up with the kaleidoscopic changes in morals. You'd soon be dizzy or worse.

Fashions in morals are changing fast today. One does not have to live to be a hundred years old to see old standards give way and new standards, or lack of them, take their places. Social customs and ideals have undergone what some of us call disintegration in our generation. Young folks and old folks—well, just look around you.

Some years ago a pastor was confronted with the question of receiving into the church membership a man and woman whose marriage had taken place after the man was divorced from another woman without scriptural ground. Some members of the church favored receiving them because the divorce had been granted by the State, but the pastor insisted that the church was not doing business under the laws of the State, but under the teaching of the New Testament. They were not received. The scripture was obeyed which says, "Be not conformed to this age."

We are coming more and more to the necessity of deciding whether we shall order our lives according to human standards and state laws or according to the word of God. One does not have to violate the State law, neither does he have to live down to it. Like Moses our State laws permit some things on account of the hardness of men's hearts. The gospel does not destroy the law, but improves it, perfects it. Do what the State law says do, and do a good deal more and a great deal better.

For example, the State puts some restrictions upon men's conduct on Sunday. So far, so good. But the Bible goes a good deal further than the State. The gospel and the Spirit of God do not permit us to do many things that the State permits. We do not have to be fashioned according to this age, but we do need to be transfigured by the renewing of our minds.

Non-conformity is not always easy. It may sometimes be embarrassing. It may make us appear singular or peculiar. It may make us the object of criticism or ridicule. A Christian ought to be willing to be a marked man.

Education who are shamefully indifferent to the success of the present campaign

It is amazing to see the contentment of those who are connected with Christian institutions with simply holding their own, and not even doing that. We are not increasing the number of students in our Christian schools, while the number in secular schools has been multiplying. We have fewer boys in our Baptist schools in Mississippi than in former years. We have likewise fewer girls in our Baptist schools. We have fewer schools than in former years, and we have not added a cent to our endowment for many years. We haven't even stood still in Christian Education, we have actually gone backward, while secular education has made great forward strides.

It is entirely beside the point to say we have all the students that we can take care of with our present equipment. One way to get the equipment is to get the boys and girls. Our present difficulty is the grievous falling off in attendance. And little effort is made to get the students. Other schools are working hard to get them. And our Baptist schools say, "We are not soliciting students; we are merely selecting them." If this is true, it is a fearful indictment. Have we lost all interest in the coming generation and just supinely taking care of ourselves?

There was a time when Baptists in Mississippi kept the road hot looking for boys and girls for our schools; and adding to our buildings and endowment. We have quit. The greatest factor for making useful men and women is a Christian college, and the devil has chloroformed us and we have turned the job over to somebody else. The trustees of our Baptist schools may need a dose of nitroglycerine, and most of the rest of us certainly do.



## BOOKS

The following books have been received from the Zondervan Publishing House of Grand Rapids, Michigan, and are mentioned here as worth the attention of our readers:

1. GEMS FROM GENESIS, by W. G. Hislop, who has written a number of other books as a result of Bible study. Here are good analyses well arranged, easily grasped; price \$1.00.

2. SECRET OF A HAPPY WEDDED LIFE, by the same author as above. He discusses Love, Marriage, Home Children, Helps to Husbands, Words of Wisdom to Wives, and Thoughts from Other Thinkers, price \$1.00.

3. WHY ALL THIS SUFFERING? By Dr. E. D. Head, pastor of First Baptist Church, Houston, Texas. Dr. Head recently declined election as Mission Secretary of Texas. Here are 24 very brief sermons, on interesting subjects and helpful texts. Price \$1.00.

4. EASY OBJECT LESSONS, by Elmer L. Wilder. Here is a multitude of short talks with pictures, object lessons from which certain great truths are made plain. The price is \$1.00.

5. QUESTIONS JESUS ANSWERED, by Wm. Ward Ayer of Calvary Baptist Church in New York City. You can easily recall questions which people asked Jesus. These form the basis of these ten sermons. It is an interesting way to study the teachings of Jesus. Price \$1.00.

6. ONE ALTOGETHER BEAUTIFUL, or THE MATCHLESS CHRIST. This is a story of Jesus in eight sermons. Price \$1.00.

7. RUSSELLISM EXPOSED, by Paul Edward Hewitt. Here is a small book in paper cover for 35 cents which ought to be helpful to people who are confronted today with the teaching of Jehovah's Witnesses.

And here are two new books from the Revell Company:

1. CONSIDER HIM, by Vance Havener, a well known Baptist pastor. This book of 160 pages gives a suggestive truth and short illustration or comment taking one page or less in each case, always accompanied by or based on a scripture passage, somewhat after the devotional books with which you are familiar. Price \$1.00.

2. THE GOSPEL OF SALVATION, by Hyman Appleman, one of the most dynamic preachers of our age, a converted Jew who is being used of the Lord as an evangelist as few other men. You ought not to miss it. Price \$1.00.

Typographical errors are sometimes funny. Recently we sent an article to the printer about the "Split Rapture." He sent it back to us "Split Rapture." There is room for argument.

Here is a story of the origin of the Southern Baptist Sunday School Board as told by Dr. J. M. Frost, for many years its Executive Secretary:

When the Convention met in Birmingham in 1891, Dr. Frost and Dr. J. B. Gambrell, representing opposing views, were appointed as a sub-committee. Here is the story of that memorable meeting, written by Dr. Frost: "We spent a whole day together in my room at the Florence Hotel—he and I, alone, and yet, I venture to think, hardly alone. We discussed many things that day besides the Sunday School Board, sometimes telling about sermons we had preached, sometimes exchanging views about passages of scripture, sometimes talking about the wonders of Providence in caring for His cause, but never once losing sight of the charge committed to us. . . . At the close of the conference he proposed to let me write the report and even name the location of the board, provided he would write the closing paragraph. When the report was written, and he had added his words, they were accepted, provided he would let me add one sentence. He consented and the task was done so far as the sub-committee was concerned. It was the outcome of an effort by two men believing in each other, differing widely at the start, and in the end thinking themselves together. That report stands in the minutes of the Convention just as it was finished that day in our 'upper room' in the Florence Hotel, without any shadow of doubt but what an Unseen Presence was molding the two into one."

An experience of a high school girl several years

ago: She was brought up in a Christian home. She asked her father if she might go to a certain social affair about which her father had some question. The daughter persisted, but the father kindly, but firmly, withheld the permission. Finally, the little daughter, with tears of disappointment, turned away, humming a tune. She was grieved when the father began to chuckle. She said, "I don't see anything funny about that." He replied, "I was thinking about the tune you were humming." "What was it?" she asked, for she was unconscious of her selection, "O Love That Will Not Let Me Go." She saw the humorous side of it and the obvious application of that song. What we need in our homes is love that will not let sons and daughters go where they ought not to go.—Exchange.

From Clinton Church the following are expected to attend the Southern Baptist Convention next week: Dr. D. M. Nelson, Secretary D. A. McCall, Dr. A. A. Kitchings, Rev. Joe Canzoneri, Rev. A. L. Goodrich, Mrs. R. C. Albritton, Dr. and Mrs. P. I. Lipsey and Prof. and Mrs. J. M. Lassiter.

The church at Clinton has a quota of \$5,000 for the Now Club. Of this, Rev. H. T. McLaurin has already secured pledges for \$2,000. Prof. J. R. Hitt and Mrs. P. I. Lipsey headed the committee to secure the remainder. At last report the full amount had been subscribed.

Rev. and Mrs. Wiley last week taught missionary classes and spoke to the people of Calvary Church, Jackson, about their work in China from which they have just returned. The attendance was good and every indication is that it was one of the most successful seasons of missionary inspiration ever had in the church.

Editor E. C. Routh of Oklahoma preached at San Saba, Texas, May 4, on the fortieth anniversary of his ordination to the ministry by this church.

The president of a great state university, Dr. Homer Rainey of Texas, said recently, "Nowhere is a high-moral and religious idealism so combined with intelligence as in a Christian college."

It seems to us an unfair and unbreathery thing to give as a reason for not receiving churches in California into the Southern Baptist Convention, that "they cannot get on with churches in the Northern Convention." Why should it be a reflection on a church that it objects to what it believes to be teachings contrary to the scriptures? That criticism would logically put all Baptist churches out of existence. People and churches are not united because of geography, but because of their agreement as to the teaching of the Bible.

Rev. Barney Thames, Mississippian, has resigned the pastorate in Coffeyville, Kansas, to accept a call to Hollis, Okla.

It is reported that President Roosevelt has appointed Mr. Tittman as his personal representative to the Vatican. We cannot understand why the President should be courting trouble and inviting dissension among Americans at a critical time like this by appointing an ambassador to an Ecclesiastical Court, contrary to the spirit and traditions of all the history of our country.

Rev. H. C. Bennett of Carthage, Tennessee, has accepted a call to the church at Vivian, Louisiana. Mrs. Bennett is a daughter of President J. J. Hurt of Union University, Jackson, Tennessee.

The church at Troy, Mississippi, has called Rev. Tom Dunlap, Jr., as pastor and requested his ordination by the Hollywood Church of Memphis. The examination will be held May 18 at 2:30 p. m. Brother Dunlap is a graduate of the University of Mississippi and of the Louisville Seminary, in both of which he made an excellent record. Troy is near his old home. Pastor Lawrence C. Riley and the Hollywood Church invite the brethren to attend the examination.

Dr. George Caleb Moore preached the annual sermon of the 116th meeting of the American

Tract Society in New York May 11. In the past year 3,238,730 pieces of literature have been distributed by the Society in several different languages.

Pastor J. W. T. Siler will have Dr. R. G. Lee of Memphis with him in a meeting at Calhoun City the last week in May. Bill Nason of Kosciusko will lead the singing.

Dr. Boyce H. Moore has resigned as pastor of First Church, Hattiesburg, effective October 31. Dr. Moody came to Mississippi from Hampton, Virginia, where he had served as pastor for eleven years. He is a native of Richmond, Virginia, an alumnus of the University of Richmond and of Eastern Seminary. We do not know Dr. Moody's plans, but are sure his services will be in demand and we pray that the abundant grace may attend his ministry.

One of the medical consultants whose business is to examine the men in the military draft made a good suggestion as to the disposition of men who are rejected because of having communicable diseases. It is that these men should not be turned back into civilian life to spread disease and themselves probably become a burden on society; but that they should be put in a specially designated class and be compelled to take medical treatment. In this way many of them could be restored to health and put into the army. Why should we put only the finest young men in the army and let every man go free who has a disease which can be communicated to others, but which might be cured?

Pastor B. Frank Smith of Lyon and Jonestown went to Louisville last week to receive his Th.D. degree, having finished the necessary work. We congratulate him on this successful course.

Dr. E. S. Cranfill of Mississippi College has finished the work at Louisiana State University for the degree of Doctor of Philosophy and his friends in Clinton are congratulating him.

BR

The Moorhead Baptist Church recently held a series of revival services lasting some ten days. It was our privilege to have a beloved former pastor, J. H. Hooks, now of Rayville, Louisiana, to come back and preach for us during the meeting. His preaching was sane, simple and a great blessing to us all. The song services were in charge of Brother Cullis Hayes, a student at the Baptist Bible Institute in New Orleans. These brethren with their ministry of sermon, song and personal work were faithful witnesses for Christ in our church and town. There were twelve additions to the church during the meeting, most of whom came by baptism.—L. E. McGowan, Pastor.

BR

Blackwater Church, between Daleville and DeKalb, has lost one of its best and oldest members recently when Brother J. W. Severance passed away, April 30. He was the senior deacon. He had been a member since 1886, and a deacon since early manhood. He always stood for the best and was highly respected and greatly loved. This church also lost in the past few months two other of its best members, Deacon Wiley M. McCoy passed away in December, and Mrs. Belle McWilliams, one of the pioneer members, in January. The funeral service of Brother Severance was conducted by Revs. O. R. Mosely and Eugene Stevens.

BR

The London Baptist Times publishes a protest against feeding 2,300 race horses in England while people are being put on limited allowance of food. It is said that, "This is done to provide means of betting and to enable idle well-to-do people to enjoy a luxurious recreation." There's a lot of straightening up to do in the world. And a broom seems in readiness for the job. "Prepare slaughter for his children for the iniquity of their fathers. . . . I will sweep it with the besom of destruction." Isaiah 14:21-23.

BR

Rev. D. L. Woodward of Lagrange, Illinois, succeeds Dr. Arch Cree as pastor of First Church, Salisbury, N. C.



# Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;  
"Go" Mt. 28:7; "Go" Mt. 28:19; "Go" Mk. 16:15;  
"Go" Lk. 9:60.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21;  
"Give" Lk. 6:38; "Give" II Cor. 9:7.

## I

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

"Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, 'If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezekiel 33:7-11.

## II

Dr. J. F. Brock, Moss Point, Jackson County Association moderator, writes concerning the Simultaneous Evangelistic Campaign as follows: "Again let me say we greatly appreciate your good work with us as well as that of the other visiting brethren. Twenty-six were baptized last Sunday, and as many more await baptism.

"The Association-wide Revival idea is a good one. It is our opinion that it will do much good, wherever properly planned and carried out."

## III

Out of 1552 Mississippi Baptist churches 1179 made some sort of financial contribution to causes beyond the local church in 1940. They increased their gifts \$50,000 over the preceding year's record.

There remained 373 so-called missionary Baptist churches giving nothing to Missions, Christian Education or Benevolences so far as records in this office show. It is certain most of these did nothing in that respect through any source.

We are mimeographing a list of these 373 churches. Use this list as follows: (1) Check against our records to insure against mistake. (2) Some interested Christian, consecrated to a task could be used of God Almighty in encouraging every one of the churches in his association to do something for Jesus' sake. Arrange a fifth Sunday and take an offering for Missions. Arrange a laymen's service and take an offering for Missions. Get the Sunday School to take an offering for Missions.

Of course, any steps should be under the hand of God, and in cooperation with pastor and church.

## IV

Below we list in order the 100 churches, in groups of 25 each, giving most largely to various causes of Christ through the Cooperative Program in the year 1940:

Church	Membership	Amount
1. Jackson, First	3615	\$4,519.75
2. Meridian, First	1877	4,165.50
3. Vicksburg, First	1382	3,682.50
4. Greenwood, First	1200	3,206.30
5. Hattiesburg, First	1329	3,089.00
6. Leland	738	2,860.10
7. Jackson, Calvary	2100	2,772.18
8. McComb, First	1797	2,422.34
9. Brookhaven, First	1451	2,283.40
10. Laurel, First	1108	2,249.58
11. Tupelo, Calvary	688	2,088.59

12. Grenada, First	964	2,004.48
13. Canton, First	644	2,003.21
14. Kosciusko, First	707	1,798.88
15. Hattiesburg, Main Street	1329	1,743.02
16. Corinth, First	953	1,398.15
17. Clinton	940	1,331.00
18. Clarksdale	1416	1,271.31
19. Picayune, First	792	1,269.90
20. Louisville	635	1,235.60
21. Drew	520	1,223.24
22. Lowrey Memorial	822	1,211.70
23. Griffith Memorial	1778	1,201.80
24. Waynesboro	563	1,195.07
25. Crystal Springs	887	1,104.19

## Second Group

1. West Point	—	\$1,100.00
2. Starkville	923	1,100.00
3. Columbia, First	1114	1,092.32
4. Holly Springs	430	1,073.66
5. Columbus, First	2136	1,072.53
6. Forest	507	1,010.56
7. Laurel, West	1111	957.00
8. Yazoo City	—	893.76
9. Jackson, Parkway	579	890.43
10. Indianola	495	873.67
11. Greenville, First	1403	840.38
12. Meridian, Poplar Springs	303	791.74
13. Sardis	231	772.32
14. New Albany	930	771.51
15. Tylertown	586	715.95
16. Philadelphia	734	715.01
17. Prentiss	596	706.14
18. Water Valley	964	655.41
19. Calhoun City	407	645.00
20. Rolling Fork	190	615.68
21. Magee	406	607.88
22. Charleston	596	606.20
23. Newton	598	595.00
24. Booneville	409	575.00
25. Laurel, Second	724	567.13

## Group III

1. Pontotoc, First	772	\$ 559.70
2. Lyon	142	502.66
3. Mendenhall	469	500.00
4. Meridian, Southside	616	480.00
5. Hazlehurst	627	475.00
6. Galilee (Gloster)	347	467.19
7. Quitman	501	467.00
8. Sumner	138	455.10
9. Oxford	678	448.16
10. Poplarville	576	440.00
11. Walker Hanks Memorial	301	436.52
12. Ellisville	372	411.85
13. Amory	—	396.80
14. Meridian, Highland	582	395.00
15. Lucedale	455	387.27
16. McComb, Central	454	375.96
17. Gulfport, First	1439	359.53
18. Moss Point, First	302	355.00
19. Walnut Grove	219	340.00
20. Jackson, Northside	332	339.91
21. Salem (Covington Co.)	432	331.82
22. Pascagoula, First	668	325.00
23. Ackerman	348	325.00
24. Morton	392	318.41
25. McComb, East	853	310.00

## Group IV

1. Lumberton	331	\$ 305.00
2. Terry	377	304.00
3. Oak Grove (Lauderdale Co.)	181	300.40
4. Steen's Creek	346	295.39
5. Magnolia	541	277.78
6. Hattiesburg, Immanuel	491	276.16
7. Pickens	118	273.95
8. Mt. Carmel, Noxapater	469	273.61
9. Richton	391	273.18
10. Batesville	174	268.40
11. Monticello	384	256.81
12. Houston	671	255.00
13. Arcola	102	253.71
14. Marks	207	251.82
15. McComb, South	530	250.00
16. Bunker Hill	603	250.00
17. Byhalia	96	250.00
18. Kewanee	87	250.00
19. Brandon	265	247.67
20. Ruleville	384	245.82
21. Belzoni	469	244.40
22. Flora	290	240.00
23. Petal Harvey	183	238.95
24. Itta Bena	242	225.00
25. Brooksville	160	221.46

# GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

## SINCE

Adopting the EVERY FAMILY Plan, Pastor H. W. Roberson of Brandon reports as follows: (1) From fourth to half time and soon to full time; (2) Pastor's salary raised to almost three times his original salary. (3) Adopted Ministers' Retirement Plan. (4) Laying foundation for an annex to the present building. And it will be built debt-free. (5) Sunday school attendance now the largest it has ever been. (6) Contributions have doubled.

(No, the Record didn't do all this but it helped by preparing the ground.—A. L. P.)

MONTICELLO: The old auditorium is being torn down to be replaced by a handsome brick auditorium. The annex is paid for and \$800 in the bank toward the auditorium. Monticello is an E. F. church.

DURANT: In three and a half months Rev. J. H. Street has welcomed 54 new members into the church. Money has been raised to pay off all obligations of the church building committee to date. A concrete walk is being constructed. (In the same time Pastor Street has led over half of the families to subscribe for the Record and the end is not yet. Church progress and Record subscription progress seem to go together.—A. L. P.)

NEWTON: These four years at Newton have been busy, happy years. 326 additions and \$5,755 now in our building fund. Newton is an E. F. church.

Parkway Church, Jackson: Construction has started on the \$53,000 auditorium. Just another E. F. church going places.

## Figures From the Figures

Two weeks ago the Record published a list showing the 13 churches which stood at the top in contributions to the cooperative program in 1940. In checking that list of 13 churches, we note that nine of them are EVERY FAMILY churches and two others had over one hundred Record readers.

The first three EVERY FAMILY churches averaged \$3.33 per capita. And the first three non-EVERY FAMILY churches averaged \$1.70 per capita. (The per capita gifts of the church were added and divided by three.)

All the non-E. F. churches averaged \$1.70 per capita, and the one 50% church averaged \$2.36.

The highest per capita was \$3.83 by an E. F. church. The smallest per capita average was by a non-E. F. church—\$1.4. The Baptist Record seems to help.

Send The Record to your soldier boys.

## Luciers

Among the recent EVERY FAMILY churches is Luciers. Rev. Elton Barlow is the pastor and his people love him. And they seem to like The Record for after trying the E. F. Plan for a month a card from the pastor told us to keep it coming.

## BR

Pastor L. S. Cole of Refugio, Texas, has in the five years and four months of his pastorate, welcomed 619 new members. This includes those recently received in a deep spiritual revival in which he was assisted by Dr. A. J. Holt and singer Virgil Reynolds.

## BR

Dr. Fred F. Brown has served twenty years as pastor of First Church, Knoxville, Tennessee, and though he was absent on the anniversary, the church graciously remembered him and rejoiced in the blessing of God on him and on them.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. John King, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

University of Shanghai  
Shanghai, China, Jan. 4, 1941.

Dear Mrs. Toler:

I want to write you a letter about the way in which the gift from your district of W. M. U. has helped to bring Christmas to some needy people in China.

When last I wrote to you I told you that I thought it might be wise to use the gift for the complete university education of a worthy student. The student which I then had in mind did not come to the University. As you well know, we have had a very uncertain year—the evacuation of so many of our missionaries has been very upsetting. Our schools all face a very uncertain future. There are crying needs about; therefore, I decided to spend the money for you now. I hope I shall not have to leave China but certainly I cannot know what the year 1941 has in store for me.

Beggars on the streets of Shanghai are a source of true distress to me. We see some of the most wretched people begging. Every time I stand waiting to get on a bus I am surrounded by pitiful beggars. We know that the problem cannot be solved by giving a few cents to them. They are organized and the evil is a very complex problem, but they are sufferers. Each morning after a cold night the S. M. C. picks up about 100 corps from the streets. I am enclosing articles from the newspapers which tell about the new home for beggars. The S. M. C. and the Rotary Club bore the initial gift; but thousands of dollars will be needed for the maintenance of the place. At Christmas the beggars' home was one object to which contributions were made in the White Gift service. With our church offering I sent \$100 from your gift to the Salvation Army which has charge of the home. The Salvation Army is very efficient in dealing with such problems. They have a technique and organization for it. I think the newspaper stories will give you a satisfactory idea of this beggars' home.

Another project to which our church made a contribution was for clothing for poor children. I am sending a newspaper clipping which gives the appeal of the Child Welfare Association. With the church contributions I sent \$100 of your gift—enough to buy about 16 suits.

I am sure that we are always touched in a special way by an appeal for aid for lepers. Did you know that we have many lepers in Shanghai? One of our own University of Shanghai graduates is at the head of this organization for getting funds for the Mission to Lepers. I gave \$100 of your gift to the Chinese Mission to Lepers. I am sending a newspaper article about that work and great need.

I am sending a newspaper story about the hospital for poor mothers and children to which \$100 of your gift is going.

Really you cannot imagine the suffering which we see every day in this crowded city. There are constant demands for contributions. I hope you have great joy as you try to visualize your money in action. I am able to see these institutions, and I hope the newspaper accounts will make them a little more real to you.

\$200 has gone for aid of worthy students in our Baptist Middle Schools. You know that several of our Baptist Middle Schools are now doing joint work in the city. In place of giving a large amount to anyone student this money was put into a fund which is aiding a number of girls who needed aid. Miss Lanneau is seeing personally to the distribution of this fund.

\$79.10 went to D. V. B. S. work in the summer of 1940—work conducted among the poor by our University of Shanghai students.

\$50 has gone to help in the budget of the work of the Christian Students Fellowships.

\$60 has been spent for devotional books which I felt certain students needed greatly. These are American books and are, therefore, expensive in Shanghai dollars. These books form a loan library which I have as a resource when students I am trying to help in the Christian life reach certain experiences and are seeking help.

I told you that I spent \$250 for an organ which is used in chapel every day and for the opening worship period in Sunday School on Sunday morning.

About \$150 will be used this spring to help a certain young girl in school. The story about the young girl and her family is one with much drama; but I cannot tell the story now. When I see you in person I can tell the story; but we cannot afford to write freely about certain personalities.

I am glad that there is still some money. I plan to give a part of it to the support of students in the Baptist Seminary and a part in relief work among individuals who are so much in need.

All the mothers and children of our Mission have gone to America. My housemates have gone. I have moved back to the city. It is a great satisfaction to be here now.

This afternoon I went to see a young couple baptized. They are such fine, intelligent, capable young people. Both of them have lived and studied in America for years. The man did his high school, college and graduate work in America. They have become Christians through a very genuine and vital experience. I'm very happy about it.

May I thank you with all my heart for your great gift which is doing so much good. Do you feel that it is like the widow's cruse? I do, almost. But I suppose it is going to be dry in a few months. I hope each woman who made a contribution will be happy as she thinks of the children, beggars, lepers, sick, and worthy young people she is having a share in aiding.

I hope the year of 1941 will be a great year for W. M. U.

Sincerely yours,  
Juanita Byrd.

### "Jesus Saves," Tell to Sinners Far and Wide

The Great Commission is a "going" command and expectation. In all of Christ's admonition to spread the Gospel there is a "Go." Ever since the angel at the empty tomb told the woman to "Go Tell," they have been telling the story of the Savior. But the "going" would avail nothing if we did not equip ourselves to be ready to "tell" the message.

A personal testimony is the first essential for a soul winner. One must go to the cross in order to point to others the way. A person with no experience has no glad news to tell others, and therefore has no power. It is a real experience, not argument which will win souls for Christ.

Every effective soul winner must pay the price of faithfulness in her church life. If our church members fail, there is no other organization which will specialize on soul winning for Christ. None of us is perfect, but we need to dedicate ourselves to a more perfect knowledge of God's Word.

We must use the Word of God and pray that from any and every scripture we must be ready to tell of Jesus to those we contact. This is what Philip did when he found the man reading from Isaiah. The Word of God is quick and powerful, sharper than any two-edged sword. It will win when we have failed. God's message is not the wisdom of men's words but it is powerful when delivered in surrender to the Holy Spirit. A great word of testimony given in prayerful dependence upon the Holy Spirit will be mightier than all of the signs demanded by the Jews and of the learning boasted by the Greeks. We must study the

Bible and pray that we may become approved workmen, to properly present the word of truth. If we may be used to bring people to know eternal life, how happy we shall be; and Jesus says that eternal life is to know the only true God and Jesus Christ.

We are to be witnesses of His death and resurrection, and also that in His name repentance and remission of sins are to be everywhere proclaimed. We know the early Christians tarried to pray before they went as witnesses.

We must hide God's word in our hearts and pray that we ourselves may realize in a new and more blessed way how the scriptures are able to make people wise unto salvation. We are to receive with meekness the engrafted word; and we are to pray that the new birth may come by the Word of the living and everlasting God. Jesus met Satan's temptations each time by saying, "It is written," "It is written."

We must believe the scriptures and then pray that through our study of the Bible we may be thoroughly equipped for any good work assigned to us in the winning of the lost. People are in sin, the consequences are sure. People cannot save themselves; there is salvation for all. We are to come, the conditions are simple. Delay is dangerous. We must urge those about us to confess Christ and accept Him as Lord and Savior, and take up the cross and follow Him; seeking first the kingdom and His righteousness.

We must speak the Word of God knowing that it will never pass away, and pray as we witness that those who hear may give earnest heed to the divine message. How shall they escape if they neglect the salvation which is so great; because there is no other name whereby they must be saved.

Let us speak the word—tell it. The time may come when the lust of the world will harden many hearts, so we must speak the word—tell it, and pray and be faithful unto death.

Much prayer is needed, if we would be ready for soul winning. We are not just to say prayers, but really pray when we attempt to win a soul. We must pray that the Holy Spirit will make our hearts right and then lead us to the person to whom we should go and give us the proper words to say.

We may "go and tell" individually, by twos or in groups. Any or all who have a passion for lost souls will be successful in winning the lost to Christ. It is of grave importance to know as much as possible about the personal characteristics of a lost person, in order to present the subject in an intelligent way. Jesus used many points of contact. With the woman at the well He began to talk of water. He spoke to the lawyers of law, He talked to Nicodemus of the new birth. He asked the lame man about his infirmity; and asked the blind Bartemus about his blindness; and so there are many ways of approach. We may use any natural or attractive saying other than, "Will you join the church?" No two people may be approached in the same way.

There are so many people who are not much concerned about their spiritual welfare, they do not realize the sinfulness of sin. The pleasures and cares of the world cause them to forget God's claim upon their lives and, too, they often have the wrong estimate of the church and its members. So it becomes the duty of every Christian to arouse the interest and direct their attention toward Christ. We are stewards of the unsaved. The joy in the Christian's heart should cause him to tell others. If each Christian in the Southland would tell the story of God's love to just five unsaved people, there would not be the total of 24 million who are unsaved. "God's Word does not return unto Him void."



## The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi

D. A. McCALL, Executive Secy.

P. I. LIPSEY, Editor & Bus. Mgr.

A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.  
Entered as second-class matter, April 4, 1918, at the  
Post Office at Jackson, Mississippi, additional entry at  
Vicksburg, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal  
promptly and give your old address as well as the new  
when writing us for a change. If you do not send in  
your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of  
resolutions of 100 words, and marriage notices of 25  
words inserted free. All over these amounts will cost  
one cent a word, which must accompany the notice.

Our advertising Department is in charge of Jacobs  
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### REPORT OF COMMITTEE ON PRESERVATION OF BAPTIST HISTORY

This committee had a meeting at  
Ridgecrest August 29, 1940, at which  
the work and plans were reviewed.  
On the same day there was a meet-  
ing of the Historical Society fostered  
by this committee. During the year  
an increasing number of items for  
the history collection has been com-  
ing for the collection in Louisville,  
but the stream is very small as yet.  
The interest of Southern Baptists in  
history and in the preservation of  
the materials of our history is  
shamefully deficient. It ought to be  
possible to count on at least one in  
5,000 of our listed church member-  
ship taking enough interest to join  
the Society. Yet even this is many  
times the present membership. One  
membership. One thousand mem-  
berships would provide a working in-  
come for modest efforts. During the  
year, through the cooperation of the  
Texas Society and the energy of Dr.  
L. R. Elliott a beginning has been  
made in micro-filming valuable  
material. All the files of our denom-  
inational papers should ultimately be  
preserved in films.

The History Commission regrets to  
report that its plans for Volume I of  
the History of American-Southern  
Baptists, as reported last year, have  
miscarried. A writer for that vol-  
ume is being sought. Dr. Barnes is  
going forward steadily with the sec-  
ond volume so that we are assured  
at least of having the History of  
Baptists of the Southern Convention  
ready before the Centenary in 1945.  
It is still possible to get the first  
volume by that time. The series will  
be called "The Boyce Memorial His-  
tory of American-Southern Baptists."

The Sunday School Board has been  
advancing such sums as were abso-  
lutely required to carry on this pro-  
ject, to be returned out of a special  
fund to be raised by the Commission  
for financing the production of the  
manuscripts. Definite progress is  
beginning to this end.

We ask the Convention to give its  
fullest support to the plea for active  
interest in collecting material; and  
for raising money privately for the  
History Fund, and specifically for in-  
creasing by ten-fold the membership  
of the Historical Society.

We recommend that the Sunday  
School Board be asked to continue  
financing the necessary work of this  
committee not to exceed one thou-  
sand dollars for the coming year.

W. O. Carver, Chairman.

## THE MISSISSIPPI BAPTIST NOW CLUB

FRANK E. SKILTON, General Chairman

A PROGRAM OF PERSEVERANCE

### CHRIST PAID A DEBT

Christ paid the debt of sin for  
all of us. He had nothing what-  
ever to do with making the debt.  
Mississippi Baptists NOW are en-  
gaged in a movement to pay off  
the debt on Christ's cause in the  
state.

Now Club Associational meetings  
for next week are: Pike County, May  
20, McComb, 10 a. m., W. F. Jackson,  
McComb, presiding; Mississippi Asso-  
ciation, May 20, Liberty, 2:30 p. m.,  
Jack H. Ewing, Liberty, presiding;  
Franklin County, May 21, Meadville,  
10 a. m., Rev. Elton Barlow, McCall  
Creek, presiding; Union Association,  
May 21, Port Gibson, 2:30 p. m., Rev.  
R. A. Eddleman, Port Gibson, presid-  
ing. Church chairmen, pastors, and  
other church leaders please plan to  
attend the meetings.

#### Message From Mrs. Ned Rice

The following is an excerpt  
from the annual message to the  
Mississippi Baptist Woman's Mis-  
sionary Union Convention, which  
met at McComb this year, from  
Mrs. Ned Rice, State President of  
the Union:

"The night is far spent—the day  
is at hand," for debt-payment by our  
Baptist people. The slogan, "a debt-  
less denomination by 1945" origi-

WMC, Memphis, and WREC,  
Memphis, graciously gave Missis-  
sippi Baptists a half hour over  
their respective stations the last  
two Sundays. Permit the sugges-  
tion that every Baptist who reads  
this write a few words of appre-  
ciation to each station for making  
God's air available for our debt-  
paying effort. A postal card will  
do.

nated with Dr. J. E. Dillard, S. B. C.  
Director of Promotion. Woman's Mis-  
sionary Union eager to make use of  
it (and help make it a fact) asked  
permission to use it and such per-  
mission was gladly given. We like  
the way it sounds—a debtless de-  
nomination—we like its meaning.  
Quoting from Royal Service, "Debts  
create doubts. Debts neglected dim  
the vision and dull the conscience.  
Debts unpaid discourage faith. Debts  
repudiated dishonor God."

Alliteratives have been called into  
play when debt discussion is before  
us. We would use with emphasis the  
following as we plead earnestly for  
"all-out" for debt-payment. That we  
encourage within us the deep desire  
for debt dissolution. That we fos-  
ter a definite distrust for delay in  
debt payment. That we use daunt-  
less determination to develop within

ourselves and others debt-conscious-  
ness and covenant together "this one  
thing we do" until the task is fin-  
ished. How we wish we had at our  
command the words that would be  
helpful in putting proper emphasis  
on the importance of each and every  
one of us getting into this effort to  
rub out our debts. We could do it,  
we have the numerical strength, we  
have the financial strength in our  
ranks, we need the disposition and  
determination. We need to pray  
about this matter daily, definitely,  
devotedly. We need to talk about it  
constantly, continually, consistently,  
make it our "theme song"! We need  
to encourage our members to put  
their best into it. Put it on every  
program, give it an important place  
and a worthy presentation. Clip from  
our literature, papers, magazines, the  
facts and figures. Pass the facts and  
figures on to others. Propaganda  
and publicity have great power these  
days in all avenues of life, let us  
capitalize on it to extend Kingdom  
interests. We agree with Mrs. Creas-  
man that "those who pay, pray  
faithfully and effectually. Those who  
tithe, thrive materially and spirit-  
ually. Those who give, live abun-  
dantly and happily. Let us pray and  
pay and give until our debts are  
paid.

16th Annual

## Southwide Baptist Student Retreat

JUNE 11-19, RIDGECREST, N. C.

Promoted by your state student forces and the Department of Student Work,  
Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee

### TO PARENTS AND PASTORS OF COLLEGE STUDENTS

College and university students are  
not exempt under the Selective  
Service Act. Hundreds of young  
Baptists out of school for the sum-  
mer will be in training camps in  
September.

The basic needs of these young  
men are uppermost in the minds of  
those who have planned the six-  
teenth annual Southwide Baptist  
Student Retreat to be held at Ridge-  
crest June 11 to 19.

The Bible, Christian faith, church  
loyalty, and the eternal verities are

the emphasis of this, the largest an-  
nual religious student gathering in  
America.

It is of supreme importance just  
now that a strong spiritual impetus  
be given our young people. They  
must endure the shock to Christian  
ideals and the strain of military dis-  
cipline.

Parents and pastors are urged to  
make it possible for the college youth  
of their homes and congregations to  
attend this Retreat.

The personalities which this year's  
program will present include Dr.  
Theodore F. Adams, Dr. C. Roy An-  
gell, Dr. Prince E. Burroughs, Dr. J.  
E. Dillard, Dr. G. S. Dobbins, Dr.

Ellis A. Fuller, Dr. John L. Hill, Dr.  
T. L. Holcomb, Dr. Charles E. Mad-  
dry, Chester E. Swor, Dr. Harold W.  
Tribble, Dr. Maurice E. Trimmer, Dr.  
J. O. Williams, and a score of other  
Southern Baptist leaders.

In addition to these, there will be  
Charles A. Wells, journalist, cartoon-  
ist, and world traveler of New York  
City; Mrs. Jessie Burrall Eubank,  
formerly of Missouri, now of Cincin-  
nati; Miss Bertha Rachel Palmer,  
national temperance speaker of  
Evanston, Illinois; Ataloea, Chickasaw  
Indian contralto of Asheville, North  
Carolina; and possibly J. L. Kraft,  
eminent Baptist layman of Chicago.

The Tuscola Baptist Church in  
Leake County held its Baptist Train-  
ing Union study course the last  
week in March. There was an en-  
rollment of fifty-two and an aver-  
age attendance of fifty. Forty  
awards were given.

Southside Church, Jackson, has  
Home Coming Day May 18. Every  
member is urged to come. This is  
the second anniversary of the begin-  
ning of the work in South Jackson.  
The church was organized Aug. 7,  
1939. Rev. Percy Cooper is pastor.

The Orphanage has not yet finished  
its building program. There are  
several other buildings needed to  
meet the growing needs of this In-  
stitution. Send an offering on  
MOTHER'S DAY and help with this  
most worthy cause.



## Sunday School Lesson

Prepared By  
BRACEY CAMPBELL

Lesson for May 18, 1941  
THE GREATEST EVENT SINCE  
PENTECOST  
Bible Text: Acts IX:1-31

### INTRODUCTION:

The title of this lesson says exactly what I mean. Nothing else that has occurred anywhere in the world since the spirit of God filled with the manifestation of His presence that upper room in Jerusalem has influenced the world so widely as the conversion of Saul of Tarsus. When the Lord won Saul he bound to His side the greatest man who has made tracks in the sands of the centuries at any time since the Lord went home to glory. Let us pay attention to the Lord's method of sending laborers into His harvest, of sending soldiers into His army. He makes his personal friends out of His personal enemies: He makes His soldiers out of men whom He finds fighting among the legions of the devil. He conquers an enemy, transforms that enemy into a friend and sends that friend into the world to do battle for Him. This is His method.

The Lord meets His enemy on the way. He hedges up that way with thorns so that His enemy cannot escape to right or left. The enemy must look the Lord in the face. He stands before His enemy as He stood before Balaam, with a drawn sword in His hand demanding that the enemy walk in the path of duty and choose the way of life. He likewise shows His enemy His own Glory. The earthly life of His enemy stands abashed before Him, the glory of the earth fades in the splendor of the heavenly, and men face the choice of the good against the evil.

I. Saul at Work for Satan.  
Acts IX:1, 2.

Do not forget that Saul was a remarkable man. He had grown up in a remarkable city. It stood at the conflux of two continents. A traveler from Rome or Corinth came to Tarsus and found himself "where the East begins." A traveler from Babylon journeys west to Tarsus and found himself "out where the West begins." Men from all over the world passed through the streets of Tarsus. Traders from every corner of the known earth displayed their wares in Tarsus. A lad who grew to manhood in this city could hardly escape becoming cosmopolitan both in sympathy and in outlook. A great university center was Tarsus and in this city young Saul grew up and was educated. When he was prepared for it, he went down to Jerusalem and took his theological training at the feet of the greatest teacher the Hebrew race had produced for centuries.

A religious man was Saul, punctiliously observing all of the Jewish ceremonial law. Strict in his private life was young Saul, careful always to keep himself unspotted from the world. Of course, he was a zealot. He believed something with all the hot passion of his extraordinary soul and he believed that the religious opinion which he held and the ritualistic system which had nurtured

these opinions were worth fighting for, yea, worth dying for. This system of religious teaching was estimated by Paul as being of so great importance to himself and to the world that it could tolerate no rival system. If such a system strove to divide dominion with his or to supplant it, the only answer Paul could give was to fling his gauntlet full in the face of the rival system and those who held it, to draw his sword and engage it or them in battle to the death. Paul looked upon Christianity as a rival system. He looked upon Christian people as being engaged in an effort to uproot the system of religion in which he had been educated. It did not occur to Paul to say or think that one religion was as good as another. He had sense enough to know that this is not true. The only course of action open to him was to fight Christianity with truceless ruthfulness. He smelled the blood of Christian people and the smell but whetted his lust for more of the same odor. So he took warrants empowering him to arrest all the Christians he could apprehend in Damascus and bring them back prisoners to Jerusalem.

II. Saul meets Saviour.

Acts IX:3-6.

Saul was on a journey, but he was not going to take a vacation. Saul was going up to Damascus, and he was going to do service for his sect by ferreting out Christians and pursuing them to death. Saul was riding high unto Damascus and it was high noon. He would reach the city before night and maybe, after rest and refreshment would find time to enter upon his labors before he went to bed. He had no doubt decided upon the lines of action he would follow when suddenly a light surpassing bright arrested him in the way. Overcome by the intolerable brilliance he fell upon his face blind and fainting and would doubtless have died had not a voice said to him, "Saul, Saul, why persecutest thou me?" "Who art thou Lord?" "I am Jesus, whom thou persecutest." Here then Saul met the Lord, was unhorsed and prostrated by the Lord, and yielded to the Lord. He had done his best against Jesus of Nazareth but his best was not good enough. He was a captive of the Lord.

III. Saul Sightless and Solitary.

Acts IX:7-9.

So his fellow travelers led Saul into the city. Ancient Damascus is said to be a beautiful city. The sparkling waters of the seven-pronged river Abana cut the city into blooming gardens. It may be Saul had visited Damascus already. If so, he was no doubt anticipating enjoyment of its beauties and hospitalities again but now, alas! he cannot see any of it. For three days he sat in the house of one Judas who lived on Straight Street and Saul was alone. It may be doubted whether anyone approached him in those days. He sat speechless and thought of the course his steps had pursued, of the life he had lived in all good conscience unto that day. Of the Lord whom he had seen when he was stricken blind. Of the glory too great for mortal eyes to look upon undazzled. Back on the way where the light had flashed upon him one thing had become clear in his mind: Jesus the Nazarene was the promised Christ who, having been crucified, had also been raised

from the dead and this truth was right in the face of all that Paul had believed and had battled to maintain. And what was he to do now in his state of blindness. He had fought with all his might and he had failed. He had striven in mortal combat and his antagonists had dashed him to the earth. He had spilt the blood of the kindred of his opponent. What mercy could he expect from that victorious opponent?

IV. The Saviour Sends Succor.

Acts IX:10-16.

Now the Saviour can send help immediately. He can also send help through His servants. It was thus succored Saul. The Saviour can likewise comfort his servants. When the Saviour ordered Annanias to go to Paul's assistance that order gave Annanias one tremendous fright. "Lord, you can't mean this, to send me to this fellow who has persecuted your followers all the time, and has come here with a bag full of blank warrants to arrest all of us and hail us into court because we worship thee—to send me to this fellow—it just doesn't make sense."

"Go along, Annanias, and do as you are told." And that is what what Annanias did. That is a Christian's duty. His not to reason why, his not to make reply, his but to do whatever is told by the Lord.

V. Saul Must Suffer for His Saviour.

Acts IX:16-31.

I shall not attempt to deal with all of this passage but simply to call your attention to verse 16 and try to stay your attention upon the thought that Saul must suffer. It is unto this lot that Christ calls His followers. The man or the woman who wishes to lead an easy life had best not undertake to follow Jesus. His footsteps lead along a thorn-bordered way. He still must endure the taunts and jeers of the earthly, the sensual, the devilish. The Christian life is not a holiday. It is a battle, the length of which stretches all the way from the point of enrollment to the day of death. The ageing preacher who writes these words is learning ever more clearly the actual truth of what he has stated. Enter deep into the experiences and activities of the Christian life and you also will find it even so.

—BR—

### FOR MY MOTHER

I go into my garden,  
I cull a rose with care.  
I wear it for my mother,  
The dearest anywhere.

It thrills her heart with gladness.  
She knows I love her so.  
God spare her from all sadness,  
Wherever she may go.

Let every son and daughter  
Keep holy Mother's Day.  
This white or crimson tribute,  
Let all with pleasure pay.

I'm sure that every mother,  
If living or if dead,  
Will bless you for your blossom,  
Your flower, white or red.

For mothers are immortal  
On earth or there above.  
Be then our thanks eternal,  
As deathless as their love.

David E. Guyton,  
Blue Mountain, Mississippi.

### SOME WONDERFUL FACTS ABOUT THE BIBLE

An honest doubter may question the truth of the Scriptures. Here are a few wonderful facts about the Bible:

1. Sinners hate it, and saints love it.
2. It promotes every good and denounces every evil.
3. Its precepts advance the happiness of man, and add to his felicity.
4. It denounces every thing that would cause human sorrow.
5. Where the Bible goes, civilization follows.
6. Where the Bible is, there are hospitals, doctors, and all human mercies.
7. The more this book is given away, the greater its sale.
8. It is loved by those of every age in life.
9. It attracts the simplest minds and confounds the deepest thinkers.
10. It applies itself to all kinds of mental processes.
11. It is loved by doctors, lawyers, merchants, bankers of every kind, whereas the libraries pertaining to their own kind of work, are not attractive to those outside that line of service.
12. It is always up-to-date and meets today's needs.
13. It is so complete in its coverage of all human conditions, that no one has ever written a chapter to add anything new to it.
14. It is the only book written by Jews that is loved by Gentiles.
15. It is the only book written in the Orient that is loved throughout the world.
16. It has survived the ignorance of its friends and the hatred of its enemies.
17. It has remained on the battlefields of life to preach the funerals of those who opposed it.
18. It is the only revelation of what lies beyond the tomb.
19. Its statements are so true that it invites the criticism of historians, archaeologists, scientists and investigators of every kind.
20. Its statements are accurate concerning chemistry, astronomy, geology, mathematics, botany, anatomy and all other arts and sciences.

There are no mistakes in it.

R. W. L., in The Biblical Digest.

—BR—

Jenkins was sitting down to breakfast one morning when he was astonished to see in the paper an announcement of his own death. He rang up friend Smith at once. "Hello, Smith!" he said. "Have you seen the announcement of my death in the paper?"

"Yes," replied Smith. "Where are you speaking from?"

—BR—

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refreshes and brings comfort. Used 65 years.  
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## Sunday School Department

E. C. WILLIAMS, Secretary  
JOHN A. FARMER, Associate  
MISS CAROLYN MADISON, Elem. Sec.

### "STANDARD PARADE"

The "Standard Parade" is the parade of Intermediate superintendents to lead their departments to become standard. These have joined the "Parade" and are working to reach the standard: Drew, Mrs. D. C. Black, superintendent; Liberty, Miss Alma Causey; Philadelphia, Mrs. R. K. Corder; Columbia, First, Mr. Norman Adams; Vicksburg, First, Miss Rena Mitchell; Wesson, Mrs. Roy Smith; Tylertown, Mrs. J. E. Pigott; Indianola, Mrs. N. G. Hickman; New Albany, Mrs. Varda Smith; Picayune, First, Mrs. R. R. Watts; Baldwyn, Mrs. Herbert Norman; Water Valley, Mr. W. T. Baddley; Hattiesburg, Fifth Avenue, Mrs. L. G. Bowling.

COME ON, YOU OTHER SUPER-INTENDENTS. JOIN IN! Write a card and tell your plans to John A. Farmer.

### More Standards!

How they do come in, these standards! And how that does make us all feel good! These schools have joined us since last week: Canton, Center Terrace, Rev. J. D. Walker, pastor, Mr. Gale Cooper, superintendent; Decatur, Rev. Chas. B. Hamlet, III, pastor, Mr. J. G. Francher, superintendent; Tuscola, Rev. A. A. Ward, pastor, Mr. R. B. McDonald, superintendent.

For Decatur and Tuscola this is their first time ever to be standard. We welcome them to the ranks, and thank the Center Terrace people for returning once again.

The Light Bearers, Junior Class, Liberty, Miss Leila Causey, teacher; L. L. L., Young People's, Morton, Mrs. H. D. Jordan, teacher; Fidelis, Young People's, Philadelphia, Mrs. Marion Perry, teacher, have all become standard. We greatly appreciate the good work of these fine classes.

### Departments

The Cradle Roll department, First Grenada, Mrs. Ernest West, superintendent, has for the first time reached the standard. Congratulations!

And, now, for our FIRST standard ADULT department this year in the state, and one of only three in the South, the honor goes to Columbia, First. We appreciate this great work so much indeed. Our sincerest congratulations.

### Bethany Church

Bethany Church, Jeff Davis Association, was organized in 1819. There has been no Sunday School there for many years until the pastor, Rev. S. L. Walker, led in the organization of one last August. The average attendance since then has been 79. Five new Sunday school rooms were also added shortly before then, and since then a new roof has been on and the church painted.

Yes, a good Sunday School does help promote a worthy church program.

### Extension Departments

Mrs. Myrtle McKnight, Cleveland, is the Bolivar association extension leader. She has recently led in the organization of several new extension departments, and her goal is

"an extension department in every church."

This is as it should be, for those who CANNOT attend the classes at the church should get the blessings of the school through the ministry of the extension department. Free literature sent for every NEW extension department.

### Already Here!

The Vacation Bible schools are now on the march, and this will be a long and eventful journey for hundreds of churches through the summer months.

Rev. O. O. Haley, pastor at Georgetown, Copiah association, has the distinction of being the first one to send a report for 1941. Other schools that we know are now in progress are: Sturgis, Rev. A. H. Childress, principal, and Providence (Tippah association), Mrs. Roy Lewis, principal. This is the first school ever for Providence and we are grateful for this new one.

Be sure and have your Vacation Bible school. Literature and all free promotional material, including report blanks, sent on request. But, be sure and report your school.

### MOTHER'S DAY QUESTIONS

Mother, where are you? In heaven? They tell me I must wear a flower today

An honor to all of us given,  
A beautiful tribute to pay.  
Mother, is heaven a city, a place or condition,  
A feeling right here in my heart,  
Eternal life ever-springing, of every life, a part?

Are you in a beautiful city, by a river crystal clear?  
Are there angels all about you? Don't you ever shed a tear?  
Is Jesus there with you, Mother? So you wear white robes and wings?  
Do the angels open the gates for the sun, and make the flowers in spring?

Mother, I will wear a white flower today  
Because I honor you in every way,  
When I was a child, nervous and ill,  
You stayed by me with patience and skill,  
I could live in the love of your mother-eyes.

You were so gentle, patient and wise,  
I will wear a white flower today,  
Mother,

White as the robes you wear.  
I wish I could see you, Mother,  
Gentle, beautiful, fair.  
I wish I could live with you, Mother,  
In a "Land that is fairer than day."  
I wish you could live with me,  
Mother,

In your own wise Mother-way.  
Tessa Willingham Roddey.  
1201 43rd Avenue,  
Gulfport, Miss.

BR—  
Father (intense with excitement):  
"Well, boy, what happened when you asked the boss for a raise?"  
Son: "Why he was like a lamb."  
Father: "What did he say?"  
Son: "Baa."

## Boils & Itching

Don't let Boils and Itching keep you in misery. Enjoy the soothing and cooling antiseptic properties of GRAYS OINTMENT. On the market since 1820. Growing more popular every day. 25c at all drug counters.

## Testimonies Concerning Tishomingo County-wide Revival

"Dear Brother Perry:

"Let me thank you for the privilege of service the past week. I greatly enjoyed the week and congratulate you on your determination and interest in the entire County and not just some one or two churches.

"Friday night, I preached in Tishomingo and one grown woman was converted, making a total of three saved in my services and one by letter. More than 40 requested prayer. In my service with the grammar school in Tishomingo, there were about 150 unsaved pupils, according to a show of their hands, who live in and around Tishomingo.

"I drove 403 miles, preached fourteen times, and talked to 14 personally about their souls' salvation during the week. Wishing you great joy and peace in all your work and labor of love for the Master.

"Respectfully,

"C. E. 'Dan' Patch,  
"Baldwyn, Miss."

"Dear Brother Estes:

"I think the County-wide revival was just grand and looking forward to another meeting. One saved in my service and some for prayer.

"Sincerely yours,

"W. C. Hamilton, Moderator,  
"Tishomingo, Miss."

"Dear Brother Estes:

"I got a great blessing out of the County-wide revival. I only wish that we could have had more time to have prepared for the meeting. Everyone whom I have talked to, is highly pleased with the results of the work and want another such meeting, so I have asked Dr. D. A. McCall to help us again.

"Yours in Christ,

"C. C. Perry,  
"County S. S. Supt.,  
"Glen, Miss."

"Dear Brother Estes:

"The Tishomingo County-wide revival was far-reaching and very effective on the part of the churches and on the workers as well. It helped us all to see the fields with a clear vision. The fellowship was wonderful. The cooperation was splendid. All of us were drawn closer to the Lord and to each other. The Associational work was greatly emphasized, as was the State and South-wide causes. The churches appreciate our State workers more than ever, as they manifested themselves our co-laborers as well as our leaders. The Lord blessed us with great services day and night. I was blessed of the Lord in leading three persons to be saved and united with the churches by baptism.

"Fraternally yours,

"O. C. Hicks,  
"Rienzi, Miss."

"Dear Brother Estes:

"In the Tishomingo County-wide revival, I preached at six places and drove 318 miles. There were 22 who asked for prayer and two saved.

"Sincerely yours,

"A. B. Jones, Corinth."

"Dear Brother Estes:

"I see great possibilities for County-wide revivals. In addition to the unifying effect of such meetings, is the opportunity to preach Baptist

Doctrine. This is needed in many Associations, in fact, I suppose very needful in every Association. Such meetings prepare the individual church for its own meeting and is in other ways, an 'eye opener' to the churches.

"A. B. Hill, Walnut."

"Dear Brother McCall:

"We greatly appreciated the services of the recent County-wide revival, here in Tishomingo County. Brother E. D. Estes, one of our State Evangelists, has helped our Church very much spiritually and financially. We are especially indebted to Brethren R. E. Pate, Dewey Wallis, Dan Patch and E. D. Estes, who brought us such good messages during the meeting.

"Yours in the service of Christ,

"Miss Lexis Perry, S. S. Secy.,  
"Mt. Zion Church, Dennis Miss."

"Dear Brother Estes:

"It certainly was a pleasure to have fellowship with you in the recent Tishomingo County Revival.

"Sincerely,

"A. L. Goodrich, Cir. Mgr.,  
"The Baptist Record."

"Dear Brother McCall:

"It certainly was a great joy to work with you in the recent Tishomingo County-wide revival. Some have not sent in their testimony, so we don't know the full visible results, but we know that eternity alone will reveal all the good that was done during that week. There are more of our Baptist people who know more about our Co-operative Program work than ever before and are ready to co-operate in a greater way. In another place I will give a statement which will show what I have said above.

"Sincerely yours,

"E. D. Estes, State Evangelist.  
BR—

## JEHOVAH REIGNS! HALLELUJAH!

Jehovah reigns! Hallelujah!

Though the air and land and sea,  
Each day and night may be  
Strafed by shell, or tank or plane,  
Our hearts by faith acclaim.

He reigns.

Jehovah reigns! Hallelujah!

Though tyrant's heel oppress,  
And all his acts distress;  
His boastful pride one day,  
Shall pass from earth away,

He reigns.

Jehovah reigns! Hallelujah!

Behind the darksome cloud,  
Above the sirens loud,  
Stands One with strength and  
pow'r,

Who waits His chosen hour,  
He reigns.

Jehovah reigns! Hallelujah!

Though fierce may be the test,  
In Him by faith we rest,  
Assured that He one day,  
Shall peace proclaim for aye,

He reigns.

BR—  
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# THE CHILDREN'S CIRCLE

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children,

If you have written to the Circle and have not seen your letter on our page yet, do not be disappointed, but just be patient for it will appear in time. Our new printing arrangements and limited space might cause a little delay in printing some of the letters. But they will come later. Just continue to write and to send your contributions for our two causes, and your letters will be just as interesting and helpful as they always have been.

With love,  
Mrs. Frances Steele.

## Mama Kitty Makes Her Own Arrangements

Mama Kitty with her four baby kittens lives down at the grocery warehouse. She is quiet and gentle and friendly with large clear green eyes that watch you whenever you are around. Her coat is a sort of mixed brown and gray and isn't so much for color if you like red or pink or green for your new spring coat, but since Mama Kitty wears her coat all the year 'round and since it is so smooth and soft and shiny, the color seems to be just right and especially pretty with those wide open green eyes of hers. Mama Kitty didn't always live at the warehouse. Her home used to be in a town twenty-five miles away, but one day the boss at the warehouse packed her and her four tiny baby kittens in a lined orange crate while the man and lady that they had been living with hovered around and said, "I hope you'll be good to Mama Kitty. We hate to see them go." The boss brought her and her babies in the car to her new home. Mama Kitty saw more of the world that afternoon than she had ever seen before, but the babies didn't see so much of it because their eyes were not very wide open.

The reason it was necessary for Mama Kitty and her family to move was because of the rats and mice at the warehouse. They had little respect for traps and none at all for the poison that was put out expressly for them. They would turn up their noses and march right on by it to the feed or flour or even the sugar and cakes that tasted much better. Sometimes they'd even cut holes in the sacks just for the fun of it, to watch the food run out. Mama Kitty's business was catching rats and mice. Where she was, they didn't march around or turn up their noses at anything. They just ran in the other direction as hard as they could go and said, "We'd better get out of here while we can." And that was the reason Mama Kitty moved with her four babies to the warehouse.

Mama Kitty was so gentle and friendly—but not too friendly—and the babies were so soft and round and helpless, just spending their time eating and sleeping and growing, that immediately everybody connected with the warehouse began to be fond of them. Bread and milk was brought to her every day, and in between times there would be sardines or hamburger meat, for she had quite a responsibility to feed her family and she needed help. She never seemed afraid of anyone, but she kept watchful eyes and listening ears. She would hop out of her bed leaving her babies asleep and move softly about, but if she heard loud voices or heavy steps going in the direction of her apartment, she would hurry back and if the strangers were too close she'd jump back into the box with her little ones.

One day, the boss thought that his puppy, Skippy, up to now his one and only pet, ought to meet and make friends with Mama Kitty. Skippy was quite delighted to be allowed to go with the boss to the warehouse, but seemed not to understand why there was one corner of the warehouse in which he was not

allowed. Especially was it strange when he heard affectionate murmurings from that corner that ordinarily were meant for him only. His curiosity sent him back there, but Mama Kitty humped up her back and lifted her tail and said something like, "Ps-st!" and Skippy decided that it was better to leave there. Mama Kitty got back into her box with her babies, but as long as Skippy was in the house, she was restless. Even when trusted friends came offering food, she was reluctant about leaving the babies, and watched while eating, ready at the slightest suspicious noise to bow her back and soon returning to her baby kitties.

The next morning when the men opened the warehouse, they went to Mama Kitty's big box to see about the family and take breakfast to her. Instead of finding Mama Kitty lying there and the four little ones huddled around her, they found an empty box. No Mama Kitty and no baby kitties, just a box with a sack on the bottom and sides! They called and searched, but there was no answer and no sign of cat or kittens. They had completely disappeared. About the middle of the morning when everybody was busy and the search given up, there stood Mama Kitty waving her tail and looking as if to say, "Was anyone calling me?" She went back to her bowl and ate breakfast and then wandered leisurely about the warehouse. Business lagged while everybody watched Mama Kitty hoping to see her when she returned to her babies, but Mama Kitty was watching, too, and she didn't intend to give away her hiding place. She moved quietly about, going nowhere in particular. Not until everybody was tired of watching her did she disappear again. The game continued through the day with Mama Kitty the winner each time, until late in the afternoon, a wee little me-ow came from up toward the ceiling somewhere. Again that faint cry and again, until the direction was clear. In the back corner of the warehouse not far from their former home, was a stack of block salt, ten feet high. On the top of this stack of salt blocks was a small cardboard box, and from this cardboard box were coming those weak little "me-ows." One of the men climbed up, looked in and found the stowaways, creeping shakily in their small quarters and calling for their mother. It took only a few minutes to move the baby kitties into a larger box where Mama Kitty could lie down comfortably with her family.

Next day when the warehouse was opened up and Mama Kitty was called to breakfast, she stuck her head out of her skyscraper home, jumped lightly out of the brick salt, arching her back and stretching herself lazily. Then she stepped daintily down by way of sacks of feed and looked proudly as if to say, "I'd like to see that dog get to my babies up there," before lapping up her morning milk.

Dear Mrs. Steele,

We are sending our offering for our B. B. I. girl and the Orphanage. This month it is more than it was last. We are enclosing two dollars for this cause. I have been operated on for appendicitis and have not been able to attend Story Hour for two Sundays. They are meeting with me in my home tonight, since I can't go to the church yet. I hope I can go to the church next Sunday. We all enjoy our Story Hour and learn many things about the Bible here.

Yours sincerely,  
President, Jincy Ann Kyzar,  
Columbia.

Jincy Ann, I hope you are a well girl now and can go to Story Hour or anywhere else you wish. Please tell every member of the Story Hour

and your leader, too, that we truly appreciate this wonderful help that comes from them each month. We are delighted to find twice as much as usual this time. Thanks.—F. L. S.

Dear Mrs. Steele,

After I wrote to the Circle last spring I received a mighty nice card from Bro. Estis; since that time I have had the privilege of seeing him in our county a number of times and also hearing him preach. I am twelve years old and was promoted to the ninth grade. Now that school is out I spend most of my time tending to my niece, Annye Boyce, helping mother, and playing. Right now I am learning to crochet. I have a pen-pal in Newfoundland, also one in New Zealand. The one in Newfoundland is a girl, Louise Loche, fourteen years old; the one in New Zealand is a boy, John Gordon, thirteen. I enjoy writing to them and enjoy receiving their letters very much. I am a member of the Baptist Church. Dr. B. B. Hilbun is our pastor. I enjoy going to Sunday School, Baptist Training Union and G. A. meetings. I am sending ten cents to be used where it is needed most. I hope that each of you will enjoy the summer months.

A friend,

Marjorie Thompson, Pontotoc. Your correspondence with those pen-pals must be very interesting. You are smart to be learning to crochet. Knitting will probably come next. Thank you very much for your donation, which I shall add to our gift for the Orphanage.—F. L. S.

Dear Mrs. Steele,

Inclosed you will find one dollar. Please send fifty cents to the Orphanage and fifty cents to the B. B. I. girl. This is our donation for April.

Sincerely,

Intermediate Girls of Steen's Creek Sunday School, Florence. As regular as clock work, that's the way you are with your monthly donation, girls. May you be blessed as you seek to be a blessing to others. We thank you every one.—F. L. S.

Dear Mrs. Steele,

I surely do enjoy the Children's Circle. The letters are very nice. I am a girl eleven years old. I will be in the sixth grade when school starts again. I want to say again I surely do enjoy the Children's Circle. Enclosed find five cents to use where it is needed. We get The Baptist Record and the first thing I read is the children's page.

Your new friend,

Sadie Lou Wilbanks, Walnut. Sadie Lou, we thank you for your gift which I'll add to our Orphanage fund. We're delighted that you like the Children's Circle and hope you'll write again.—F. L. S.

Dear Mrs. Steele,

This is my fourth time to write to the Children's Circle, which I enjoy reading very much. Who has my birthday? It is April 12. I would like for that someone, whoever it is, to write me. I go to Sunday School almost every Sunday, and I go to preaching every first and third Sunday. My Sunday School teacher is Mrs. Sam Gillon, whom I like very much. My mother is our superintendent. Please send me your pamphlet, for I would like to join the D. B. R. L.

Love to all,

Mary Elizabeth Tucker,

Grenada, Rt. 4.

Mary Elizabeth, you are a faithful member, and you know faithfulness is appreciated. I'll gladly send you one of the pamphlets, and add your name to our D. B. R. L. if you are reading your Bible daily.—F. L. S.

Dear Mrs. Steele,

I'm a little boy too little to write, but I'll soon be a big boy for I will be four years old the twenty-ninth of this month. I'm sending five cents for the Orphanage, and am hoping they will have a beautiful Sabbath day on Mother's Day. I have a Mother, two "Mama Kates" and one Granny, a Daddy and two "Papas." I want to send another

five cents for Jack Welborn, my cousin, for the Orphanage.

Love to you and Circle,

Maurice Jordan, Silver Creek.

Before anyone knows it, Maurice, you'll be a really big boy and writing your own letters. Until that time comes keep someone busy writing them for you to the Children's Circle. We surely thank you and "Cousin Jack" for helping with our Orphanage contribution.—F. L. S.

Dear Mrs. Steele,

I enjoy reading the letters on the children's page very much. We get the Record every Friday. I always turn to the children's page. Our school is out now and I have time to write you. I was promoted to the fifth grade. My little sister and I have lots of fun playing in the playhouse. I go to Sunday School every time I can.

Lots of love to you all,

Clarice Graham, Guntown.

Clarice, playing in a playhouse can be the most fun in the world. Having a sister to play with you adds to the pleasure of it, too.—F. L. S.

Dear Mrs. Steele,

I am writing for my first time. I want to join the Children's Circle. I am a girl of twelve years and I passed to the seventh grade. I go to Sunday School most every Sunday. My teacher's name is Miss Dorothy Ainsworth. There are nine in my class. Our pastor is Bro. H. A. Hunderup. I am a member of the church. I go to B. Y. P. U. most every Sunday night. The name of my church is Fellowship Baptist Church, Lorman, Mississippi. I have four sisters and no brothers. Well, I hope to write again. I am enclosing a dime and you may use it as you see fit.

Mary Frances Moore, Lorman.

How rich you are in sisters, Mary Frances! With your consent, I'll add your contribution to our scholarship fund. Thank you lots.—F. L. S.

Dear Mrs. Steele,

I have just finished reading the children's page and would like very much to have a letter printed, too. When mother was a little girl about twenty-five years ago, she lived in Texas and had a letter printed in the Baptist Standard. I am a little girl ten years old and go to church and Sunday School every Sunday I can. I was baptized in August, 1940, by Bro. D. W. Moulder, who was pastor of Liberty Baptist Church at that time. We all think so much of him and surely do miss him, now that he is not our pastor. My baby brother is named Daniel after him.

I have one brother older than I and two younger. Norman, Linden and Daniel. We are each sending five cents to the orphans in honor of Mother's Day, and wish that we could send more.

Please add my name to the D. B. R. L. I want to ask a Bible question. Where is an iron bedstead mentioned, and whose was it?

A new friend,

Joyce Sullivan, Mize.

Joyce, your Mother's Day gift and that of your three brothers will be a great help. We are grateful to you and them. Do you suppose twenty-five years from now you will tell your little girl about writing to the Children's Circle? Welcome to the D. B. R. L. I hope we have an early answer to your question.—F. L. S.

Dear Mrs. Steele,

Will you give me a little corner in your happy circle? I read the Record every week and do especially love the children's page. I am a girl eleven years old, Sunday, May fourth. I will be in the sixth grade next year. I go to Sunday School and B. Y. P. U. every Sunday. My daddy is our B. Y. P. U. leader and my mother is the Bible drill leader. I read the Bible lots but am going to read it more now since school is out. Our pastor is Bro. A. A. Ward. We all love him. I have three sisters. I am next to the baby, she is four years old. My other sisters are fifteen and seventeen. I am sending—  
(Continued on Page Thirteen)



# Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

## Shiloh in Chickasaw Organizes

Thanks to Mrs. John Collum, Associational Director for Chickasaw County, arrangements were made for one of our summer workers to spend a week with the Shiloh church. This church did not have a union, but wanted one and gladly accepted the opportunity of having a worker spend a week with them to teach the Manuals and to organize. Miss Edna Hickman, who is giving all of her time this summer to our department, went to them and found a fine group just waiting for someone to give them a start. Several weeks later Miss Hickman had the privilege of returning to this church on Sunday and found them carrying on in a fine way. Mrs. Herman McCullough was elected director.

## Hitt of Yazoo City Takes Over Associational Duties

At the last meeting of the Yazoo Associational Training Union, Mr. Hitt of Yazoo City was elected to succeed Miss Plunkett as the Associational Director. Miss Plunkett has served efficiently for the past year or two and because of her plans to be out of the county it was necessary to elect someone else for this important place. Mr. Hitt will find he has a good organization that is already operating, and will find a cooperative group with which to work. To prove this we refer to the fact that at the last meeting two unions reported 100% there were the Junior and Intermediate Unions of Eden. The Young People's Union of Yazoo City had a record of 90% which in itself is an enviable record. Two new unions were reported for the quarter, Holly Bluff and Center Ridge. Holly Bluff came to the meeting twenty-eight strong, traveling about fifty miles. Mr. Travis Yankee is their leader. Center Ridge also had a good attendance of about twenty-five. Miss Plunkett writes that the B. A. U. spirit is growing and they soon hope to have a good B. A. U. in every church.

## New Albany Has Training School

Two weeks ago the New Albany church conducted a Training Union Training School. Six classes were taught with an all-outside faculty. It was the privilege of your State Secretary to work with the adults, and during the days associational conferences were held in eight of the northeastern associations in the interest of our summer program. Five young ladies from Blue Mountain drove down each evening and helped with the teaching. Misses Wilds, Bishop, Hogan, Taylor and Mummson made up the "quins." Even though it was a week when many extra school activities were being held, the attendance was splendid and the results, we hope, satisfactory. It was interesting to see fifteen to twenty story hour children every night in their group. The other classes were also about this size. Pastor Kirkland was well pleased with the spirit of loyalty displayed by the membership.

On the last evening refreshments were served by the ladies.

## Orchids and Edelweiss

Those of you who know Mrs. Rosalee Mills Appleby, one of our South American Missionaries will be interested to know of this new book she your copy right away from The Baptist Book Store, Jackson, Miss. price \$10.00. Orchids and Edelweiss is a devotional volume of unusual beauty. The title is for two flowers that mean snow and sunshine. The book will make a splendid gift; get several copies for future use.

## Constrained By the Love of Christ

Our theme for May is "Constrained by the Love of Christ." The scripture, 2 Cor. 5:14, "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died." Read carefully the May issue of the Magazine and carry out the emphasis.

Pastors desiring help for study courses for the next few months will be able to receive it as long as our volunteer list holds out. We want to serve every church requesting help, and we want to use every volunteer.

We hope to serve no less than thirty associations in a definite way, four churches to the association, this summer during the weeks of July 13-August 15. This program will give us a fifty percent increase in number of churches served over last summer.

## This Week

We are mailing our this week and next programs and posters about our District Conventions. Watch the mail for yours and if you do not receive it drop us a card so we can mail you one. We want every union and every church to have this material, and we desire that every church and union shall be represented in the conventions. June 9-June 25 mark the days for these conventions. Next week dates and places will be given again.

BR

## HILLMAN COMMENCEMENT ANNOUNCED

The eighty-eighth annual session of Hillman College, Clinton, Mississippi, is to close June 1. The address is to be delivered by Dr. Claude Bowen of Jackson on May 31 at five o'clock in the afternoon. Since Dr. Middleton has moved to Texas. Dr. Bowen has become President of the Hillman Advisory Board. Twenty-three young ladies are to receive diplomas this year. The commencement sermon before the combined graduating classes of Hillman and Mississippi Colleges is to be preached at 11 a. m. on June 1st by Dr. R. G. Lee of Memphis, Tennessee.

Hillman College Alumnae Association is to have its annual meeting Sunday afternoon, June 1, at 4:30 o'clock. All former students are invited to be present. Mrs. Inez Clower Buckley of Jackson class of 1931. is president of the association. Pros-

## CHILDREN'S CIRCLE

(Continued from Page Twelve)

ing ten cents for wherever it is needed most.

Your new friend, Elaine Williams, Carthage. I believe right now, Elaine, our scholarship fund needs your donation most. Thank you very much. We are glad you like the C. C. and hope you'll write again.—F. L. S.

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. I enjoy reading the children's page very much. I want to join the D. B. R. L., please send me one of your pamphlets. My school has been out a good while. I am the only child in the family and, of course, I get lonesome sometimes. I had better close this time. I hope my letter isn't too long. I am enclosing twenty-five cents for the orphans.

Yours very truly,

Marjorie Fitzgerald,  
New Albany.

Marjorie, I'm sending your one of the pamphlets, and I hope you won't let a day pass without reading your Bible. I'm enrolling you in our D. B. R. L. Thank you immensely for the gift to the Orphanage.—F. L. S.

## Financial Report for April, 1941

Received:

Special to Orphanage:	
Pioneer Junior B. Y. P. U.	.35
Story Hour Columbia Baptist Church	.50
Connie May Lee	.05
Trevis Lee	.05
Leon Ester	.10
Jackie Dease	.10
Intermediate Class, Red Creek Union Baptist S. S.	.50
Edward and Gwin Hopson	.10
Nina Moore	.10
Patsy Ruth Penton	.10
J. L. Club No. 1, Fannie May Henley, leader	.50
Margaret Henley	.10
Ouida Smith	.10
Rose Russell	.10
Rose Merritt	.10
Intermediate Department, Waynesboro Baptist S. S.	.50
Joanne Hill	.10
Mary Althea Lazenby	.05
Sue King	.10
Ira Lee and Kathleen Smith	.05
Mary Aletha Duman	.10
Grace Elise Shuffield	.25
Charlene Pearson	.10
Junior Department, Gloster Baptist S. S.	.50
Mary Lynn Keen	.50
Intermediate Girls, Steen's Creek Baptist S. S.	.50
Story Hour, Columbia Baptist Church	1.00
Marjorie Thompson	.10
F. L. S.	1.00

Total ..... \$ 8.10

Special to B. B. I. scholarship:

Story Hour Columbia Baptist Church	.50
Friend	1.00
J. L. Club No. 1, Fannie Mae Henley, leader	.50
Margaret Henley	.50
Rose Russell	.10
Frances Rogers	.10
Intermediate Department, Waynesboro Baptist S. S.	.50
Anna Allen	.50
Joe Shuffield	.25
Junior Department, Gloster Baptist S. S.	.50
Mary Lynn Keen	.50
Intermediate Girls, Steen's Creek Baptist S. S.	.50
Story Hour, Columbia Baptist Church	1.00
F. L. S.	2.00

Total ..... 16.55

Grand Total Received ..... \$16.55

Disbursed:

To Mr. W. G. Mize for Orphanage	8.10
To Dr. W. W. Hamilton for B. B. I. scholarship	8.45

Grand Total Disbursed ..... \$16.55

pects for next session are unusually good. Many reservations have already been made and rooms are held with cash deposits. A cordial invitation is extended to friends of the college to be present for the commencement exercises.

## NATCHEZ TRAINING SCHOOL

Dr. W. A. Sullivan, pastor, and Prof. H. B. Boutwell, Superintendent of First Church, and Rev. Jim A. Smith, Pastor, and Bro. W. A. Brown, Superintendent of West Side, decided on this joint season of training, which was attended by most of the Sunday School teachers from each Church, and a few Church officers.

Those in charge of training instruction were Dr. Sullivan, Rev. Jim Smith, Will Harrigill, Bethel Ferguson, Mrs. Ada Mae Shaw and Mrs. N. W. Higgins.

Classes began each evening at 7 o'clock, and 7:45 all interested workers gathered in the assembly hall of the First Church for a short devotional period, after which delicious refreshments were served under the direction of Mrs. S. S. Black, Mrs. J. M. Jones, Mrs. Ferguson, Miss Jessie Mae Breithaupt, and other ladies. Then another 45 minutes study concluded each evening's sessions.

A spirit of genuine Christian fellowship was in evidence at all times, and it is felt that not only a closer spirit of cooperation between the two local Churches has been woven, but also that teachers have been more ably fitted to stand before their classes.

BR

## ESTABLISH FINANCIAL FREEDOM IN YOUR CHURCH IT CAN BE DONE

Put your church on a paying basis! Let the time-tested Layman Tithing Pamphlets do the work. These pamphlets as issued by the Layman Tithing Foundation offer every church a most effective education. They have convinced people by the thousands. Send sixty cents to the Layman Tithing Foundation and you will receive thirty eight-page pamphlets, which can be used for general circulation; three sermons; one account book; two short, convincing playlets; one copy of our new text book, "The Scriptural Basis for the Tithe."

The church that is carefully, wisely and systematically taught to tithe will become a tithing church, free from financial difficulties. Sample package, sixty cents.

Please mention the Baptist Record; also give your denomination.

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BR

"Is there hot water in your house?" asked one small boy of another.

"There is," replied the other, "and I am always in it."

## Hillman College

CLINTON, MISS.

A Heritage that few schools can claim.

A long History that few can equal. A Christian environment that none excel.

Six weeks terms that are modern and effective.

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A Campus that is beautiful and restful.

A delightful school for girls of character and purpose.

WRITE FOR CATALOGUE



### SALLEY'S HS QUESTIONNAIRE QUITE REVEALING

(Questionnaire given by Salley reveals religious nature of high school students of Holmes.)

According to a questionnaire given by Ellison Salley in cooperation with the superintendents of the respective high schools of Holmes county, only 64% of our high school students are Christians. Of the 468 students who replied to the questionnaire 298 answered "Yes" to the question, "Are you a Christian?" 122 answered "No," and 48 left it blank.

Three hundred thirty of the students said they were members of a church, but 352 classified themselves as belonging to one of seven different denominations, the extra 22 apparently giving their church preference. The Baptists ranked first in number with 160; Methodists second with 132. There were 31 Presbyterians, 21 Episcopalians, three Catholics, three Jews, and two belonged to the Church of God.

Two hundred forty-three of the 468 said "Yes" to the question, "If you were to die at this moment, do you feel confident your soul would be saved?" 140 said "No" and 85 left it blank.

Four hundred two of the students attended Sunday School, but only 165 said they attended "regularly" while 237 said they attended "irregularly."

Of the 468 only 202 could name the four gospels. The term "four gospels" was not defined for the students, and the answers given showed clearly they did not understand it. Many named Paul, and a few gave Moses, David, and even Martin Luther as one of the four gospels.

To the query, "How many times have you read the Bible in the last week?" 333 said "not any." Only six had read it seven times, 15 had read it six times, and 44 had read it once.

Three hundred and twenty-eight said the reason they didn't read it more was due to neglect; 65 said they couldn't understand it; 48 said they didn't have time; four said "I'm not taught to read it," and three said they didn't believe it.

On the question of dancing the students were very much divided in opinion; 257 of the 468 high school students said they danced, but 411 said they didn't think it was a sin to dance. To the query, "Do you

think dancing ever leads to sin for some people?" 374 said "Yes."

Two hundred sixty-one of the students said they thought smoking was worse for girls than boys in spite of the fact that few of the students are aware that it is the opinion of many noted doctors that nicotine is very harmful to the sex organs of a woman.

A goodly number of the students seem to be rather evangelistic. 163 stating definitely that they had spoken to some friend about his soul's welfare and 150 could quote a satisfactory Bible verse pertaining to salvation.

To the question, "Have you ever felt you would like to do some kind of religious work after finishing school?" 195 answered "Yes." In all probability this question was interpreted by some as meaning part time religious work and not a life work.

One hundred twenty high school students said they were from a family that held family prayer, but again there was room for misinterpretation, some undoubtedly taking it that saying grace before meals was family prayer.

The students find "conversations" the most difficult phase of their life to live according to Christian principles; 147 voted for "conversations," 88 for "tests and examinations," 47 for "dating," and 30 for "student elections."

In answer to "How often do you consider matters of religion?" 55 said "seldom," 228 said "occasionally," and 179 said "often."

The high school students of the county feel most free to discuss matters of religion with members of their own family, the pastor ranking second and Sunday School teacher ranking a close third. However, in four out of eight high schools the Sunday School teacher received more votes than the pastor. Totals for the county on the question: 165 for members of the family, 109 for the pastor, 106 for the Sunday School teacher, 97 said "schoolmates" and 19 voted for "high school teacher."

The problem concerning the high school student most is deciding his life work, and "troubles in the family" came second. Totals: "Deciding your life work," 146; "troubles in your family," 100; "religion," 77; "how to spend your leisure time," 73; "sex," 31.—Lexington Advertiser.

**THE WITNESS OF HIS ENEMIES,** Geo. R. Pettigrew, LL. B., Th. G., Zondervan, \$1.00—This book is the careful examination of the witness of the testimony recorded in the gospels of the enemies of Jesus against His claim to be the Messiah, the Son of God. The author before he became a preacher was an intelligent lawyer. He manifests fine ability and skill in drawing forth the most convincing of all evidence, the testimony of an enemy which proves to be favorable to the one charged. By this process out of the mouths of the contemporary critics of Jesus he establishes convincing proof that the Son of the virgin Mary is truly the Son of God.

It is an excellent book for young people who have difficulty with doubt and for every Christian who wants to fortify the ground of his trust in Christ. It will strengthen the faith of those who read it. It is thoroughly worth while.—Norman W. Cox.

### REPLY TO J. E. HEATH By J. W. Hicks

Brother Heath wrote an article in The Baptist Record headed "The Split Rapture," and dedicated the article to me and proceeded to discredit the truth and any preacher that would preach it. Stating that preaching that truth had done considerable harm to the cause of Christ, he also stated that Phil. 3:11 was the main scripture used to sustain the truth. Personally, I have never heard anyone use that scripture in connection with the Rapture. Really that scripture teaches a partial resurrection from among the dead at Jesus' coming, as does also Luke 20:35, Jno. 5:29 and Heb. 11:35. When it comes to what Brother Heath, termed the Split Rapture Jesus taught that plainly in the last recorded sermon He preached recorded in Matt. 24 and 25; Mark 13 and Luke 21:36.

It was preached to His own and most faithful disciple or apostles, Peter, James, John and Andrew—Mark 13:3, and this is the only time He used the caution, "Whoso readeth let Him understand."

He said, "and because iniquity shall abound, the love of many shall wax cold, but he that shall endure unto the end shall be saved," that is, saved out of the Great Tribulation in the Rapture. Matt. 24:12-13 and 21-22, when he warned "One shall be taken and the other left." He exhorted, "Watch therefore, for ye know not what hour your Lord doth come."

And after speaking to them the parable of the "Ten Virgins," He exhorted them again to be ready. Certainly the truth is on the surface in this passage, and I can not understand how any child of God can read it, considering to whom spoken and that He is speaking of the End of this age, the Great Tribulation, and the exhortation to his own apostles to be ready, and not understand the Split Rapture Truth.

Caleb and Joshua were types of the faithful few that will be in the Rapture; that truth is taught in Mal. 3:16-17; Dan. 7:21; Heb. 3:14; 9:28; Rev. 3:21; 6:11; 7:3-14; 13:7; 16:15 and 19:9.

The reason the Rapture truth is so very important today—Because we are standing in the shadow of the Great Tribulation. If it is God's time for the Old Roman Empire to be restored as taught in Dan. 2:7 and Rev. 12: and 17, then England will be defeated and the covenant be made with Jews for seven years and they will build their Temple. Dan. 9:26-27. The anti-Christ will appear on the scene, followed by the man of sin, and then the Rapture will take place, followed by the Great Tribulation and lost war that will end with the Battle of Armagedden that will end with the return of the Jews. Rev. 19:19-21.

Believing that this is coming on this generation as I do, I am going to continue to give God's children their meat in due season, and exhort them to be ready. Matt. 24:45, 47, looking forward to meeting Jesus my Lord and Master face to face and hoping to hear Him say, "Well done," etc. "Even so, come Lord Jesus." Rev. 22:20. Amen.

Subscribe to The Baptist Record.

### TOOMSUBIAN HAS CHALLENGING RECORD



W. C. (Uncle Cook) Rogers

On Sunday, April 20th, the Toomsuba Baptist Church, with the cooperation and attendance of the entire community, honored its oldest member and deacon, W. C. (Uncle Cook) Rogers.

Uncle Cook is now ninety-four (94) years of age and is still active in his church and community activities. His health seems to be good and he gives the Lord credit for all the blessings of life. He contributes one-tenth of his income to the carrying on of his Master's work. He was ordained a deacon when he was thirty (30) years of age by the Mt. Gilead Baptist Church of Lauderdale County and served in this capacity in this church for seven (7) years. At this time he became a charter member in the organization of the Toomsuba Baptist Church and has served as a deacon in this church for the past fifty-seven (57) years. During this sixty-four (64) years as a deacon, Uncle Cook has prepared 128 Memorial Suppers. He still has charge of this work and regularly prepares this supper twice each year. He has attended 61 Lauderdale County Baptist Association meetings. Uncle Cook says he is getting along better now than at any time in his life.

Uncle Cook is not only a veteran of Christ, but he is the last surviving Confederate veteran living in Lauderdale County, who enlisted in the Confederate service from this county. His life like a brilliant day star, stands high up in the firmament of truth ever to an admiring people and inspiration of love, truth, and honor.

The program rendered by the church in honoring him was as follows:

Song—"Near the Cross."

Song—"Give of Your Best to the Master."

Scripture reading—Rev. R. L. Allen, pastor; Numbers, 13th chapter.

Song—"Power in the Blood."

Sermon—Rev. R. L. Allen, pastor.

The pastor compared the life of Bro. Rogers to that of Caleb and Moses in that he has always stood for that which is right and in not being afraid to meet the issues of life because of his unswerving faith in the Master.

At the conclusion the pastor presented Bro. Rogers with a leather billfold and a copy of Dr. Dodd's book, "Christ Memorial," both of which were given on behalf of the church. Mr. Rogers expressed his appreciation for these presents as well as for all the bouquets of flowers. The meeting closed with all the congregation going up and fellowshiping this great old veteran of Christ.

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### WHEN THE VULTURES EAT THE DICTATORS

By W. NORMAN GREENWAY

Every Baptist should read this new book of prophetic sermons by this famous Baptist Bible preacher. Evangelist Greenway has been heard in 1470 broadcasts over 63 stations. The book deals with world events, the nations now at war, the end of the age and the second coming of Christ. Be sure to read this book. 55c EACH.

BOX 2222, GREENVILLE, S. C.

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### FALSE TEETH

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### Southern Baptists Facing the Future (Continued from Page One)

our testimony, and must so demean ourselves on the witness-stand as to inspire confidence and to promote righteousness. We are right now having a new opportunity for giving the gospel of love and grace to the world, and must remember that the charity which is Christian must not end at home.

If we are to win the world to Christ, then we must be good soldiers of the cross, and our churches will have to be spiritual training camps where those who are to carry the gospel of peace are prepared for service. We shall need leaders who count not their lives as dear unto themselves. We shall require armies of men and women who are ready to give of their best to the Master. No sacrifice can be too great and no amount of expense too large, if only the divine munitions and equipment may be provided for those who are to be the soldiers of Christ Jesus. If millions of dollars, yes, even billions of dollars, are not too much to spend in sending messengers of good will to our South American neighbors and to preserve the Monroe Doctrine, then Baptists cannot spend too much and cannot hesitate at any sacrifice in making known God's will to men and in promoting the doctrines of grace.

The saved man or woman who knows and accepts the gospel and who knows the command to evangelize every creature and to teach disciples to observe all things which Christ has commanded will surely pray the Lord of the harvest to thrust out laborers and will gladly share in any expense which may be assential and necessary. How can our witnessing be lacking in spiritual fervor and compassion, if we lift up our eyes and pray? We do not know what may be ahead of us; or just around the corner. We cannot foresee that with which our children must contend, but we can be faithful in handing on to them the torch held high and burning brightly. No greater loss can come to us than to know what our duty is and not do it. We should be ashamed to die until we have done what we can to bless the world. Truly, we must either change the doctrines we hold, or we must live them sincerely and share them with others.

#### All Men Religious

God created all mankind, and He has made all men religious. Surely then He has given the one religion which can meet man's need. Of this "he hath given assurance unto all men, in that He hath raised him from the dead," that man even Jesus, "whom He hath ordained," and by whom "He will judge the world in righteousness." As he has said, "The Son of God became the Son of man that the sons of men might become the sons of God." We are witnesses of these things, and we must be faithful to our trust, or we may expect to have it taken away from us. As we review the years since 1845 and since 1891, we rejoice in the blessings and favor of God upon Southern Baptist, but we dare not live in the past. Our eyes must be to the future. We must not merely read history. We must make history and write history. It is probable that as go Southern Baptists in their loyalty and devotion to Christ, so will go the South; that as goes the Bible belt of the South, so pos-

sibly may go the United States in their attitude toward things spiritual. Our nation will have much to do with the future of the South American Republics, and they and we will certainly largely influence Great Britain. The position of Britain and the fate of Europe are in the same scales, and will doubtless shape the future of Russia and India and China and Japan and the world. We must not be motivated by hate, but by love, that love which will be faithful even unto death. If we believe that Baptists are in the world for such a time as this, then let us pray and plan and purpose at this Convention that the sacrificial spirit shall be quickened and that gifts of self and substance and sons and daughters shall be gladly offered to our Saviour and to His kingdom.

"Faith of our fathers! we will love  
Both friend and foe in all our  
strife:

And preach thee, too, as love knows  
how,

By kindly words and virtuous life.  
Faith of our fathers! holy faith!

We will be true to thee till death."

4. Southern Baptists facing the future must "expect great things from God and attempt great things for God." We must lengthen the cords and strengthen the stakes. What a program we have! What numbers are standing idle! What resources are at hand! What fields are white unto harvest! What laborers are waiting to be thrust out! What promises we have as to prayer! What limitless power is available! What opportunities and responsibilities challenge our very best! We are both thrilled and overwhelmed as we contemplate the objectives held out by the days immediately before us.

#### A Debtless Denomination

The hope for a debtless denomination grows brighter, and will become a reality some morning when Southern Baptists awake and see that the final completion can be realized in one Lord's Day. Surely "the church which has not helped in this is the one which has not been intelligently and earnestly asked to do so." The state papers and the mission publications in every Baptist home is a vision to which we cannot be disobedient. In this we can see also the household of many a Cornelius welcoming messengers of salvation and of service. Our editors and our papers are missionaries and teachers, and they are co-workers with us in all things pertaining to the cause of Christ.

Our Ministers Relief and Annuity and Retirement plans have been long delayed, but they are now meeting with general approval and support. No longer should it be said of any faithful servant of God, that the sunset of life will be clouded with poverty and neglect. Our churches and our pastors are happy over the outlook, and as we face the future we want it to be true that not one Christian worker, called of God, need have the time of active service weakened by any misgivings as to the days of sickness or the years of later inactivity. "It shall come to pass that at evening time it shall be light."

The almost unbelievable numbers of Sunday Schools and Training Unions and Brotherhoods and organizations of Woman's Missionary

Union, as well as their multiform activities, lead us to exclaim, "What hath God wrought," and to turn any cynical criticisms into praise and thanksgiving. Only a few years ago a colporteur with a few books would trudge his way along dusty roads and would knock at unwelcome doors seeking to place Christian literature in the homes of the people, but now we weigh our literature by tons and distribute our books by thousands and give away gospel tracts by millions. What shall the harvest be in another fifty years?

#### Make Education Safe

Our denominational schools and seminaries must be endowed, and be made safe, and must prove themselves distinctively Christian and avowedly Baptist. It may cost a little more money to send our sons and daughters to our own schools, but it is worth far more than the difference. We can and should give liberally to our Baptist schools. They should be fully endowed, and should be standard plus, and the plus should be Christian. As one of our own Baptist university presidents said recently, "We need Christian education to make education safe. Our dual education system, Christian and State, are helpful to each other. Each provokes and strengthens the other." Our education at its best must be intelligent, for as has been said, "A highbrow is one who is educated beyond his intelligence," and education is not intelligent when it leaves out religion and morals and character and life and influence and the Bible and God.

Our churches, if they are to abide the tests of the future, must withstand professionalism and formalism and materialism. Mere credal assent and nominal adherence are no substitute for a vital faith and an experience of grace. Our orders of service must be worshipful, and our music must be reverent and uplifting without being cold and lifeless. Broken cisterns never satisfy the needs of thirsty souls. As we face the future let us join the Psalmist in prayer, that the Lord will revive us again, that God's people will rejoice in Him, that the joy of salvation may be restored unto us that we shall be prepared to teach transgressors the true way and may see sinners converted unto Him.

#### Need of Evangelism

Our evangelistic cords and stakes must be lengthened and strengthened. We cannot face the future complacently when our population is growing faster than our churches, when millions right around us are lost, when so many of our churches report not one baptism for a whole year, when in country and city there are highways and hedges neglected, when in the mountains and on the plains thousands are being led away by false teachers who claim to be the messengers of truth and the angels of light. As the president of the Home Mission Board has suggested, let us make it possible for all ministerial students in our colleges and seminaries to spend their vacations

in practical work, winning the lost, teaching the saved, and promoting every phase of our denominational program. The work would be done, the workers would become experienced, the fields would be tilled, the seed would be sown, and the harvests would be joyous and abundant.

Just now there are two meaningful and unanticipated channels of evangelism open to us. One of these is the radio, and who can possibly measure its reach? Millions of listeners in far scattered audiences may hear the truth from men called of God to sing and to preach the gospel. In private homes and in public places, in journeying automobiles and on speeding trains, in quiet offices and in noisy shops, in amusement halls and in dens of vice, in places of business and on crowded streets, on ships at sea and on ships in the air, anywhere and everywhere there are listening ears into which the good news may be spoken, if we are as wise as the children of this world. The future seems to place no limit upon us for going to the uttermost parts of the earth with the truth which Jesus taught and for which he died on Calvary. What will Southern Baptists do about this opportunity for carrying out the Great Commission?

The other obligation thrust upon us is compelling and has in it every tender appeal of the human heart. It relates to the hundreds of thousands called into service in our Nation's program of defense. Every person in the camps and in the

(Continued on Page Sixteen)



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### Southern Baptists Facing the Future (Continued from Page Fifteen)

whole chain of connecting offices and factories is one of our own, and is far more of value to our Lord than he can possibly be to his own mother and father. The forces of evil are ready to make gain of any and every weakness. As the President of the United States said, there are those who are willing to clip the wings of the American eagle, if in so doing they may feather their own nest. We must buy up our present and future opportunities for enlisting volunteers in our Lord's army and for training them to be good soldiers of Jesus Christ.

In our expectation of great things from God and in our attempting great things for God, we cannot do better than turn again to May 8, 1845, and seek to carry out what our Baptist forefathers envisioned when they met in Augusta, Georgia, to organize the Southern Baptist Convention. They had it in their hearts and in their praying and in their planning to elicit and combine and direct the energies of the denomination toward the propagation of the gospel, to promote foreign and home missions and other important objects connected with the Redeemer's kingdom. We are called missionary Baptists, and looking to the future we must determine to be more worthy of the name we bear. Our native land, our several states, our associations, our immediate communities, our schools, our business places, our churches, our homes and our hearts are the world in which we can each one be missionary and in which our Lord Jesus Christ should have the pre-eminence. We cannot export what we possess. We cannot give to other lands a vital and spiritual and triumphant gospel to which we ourselves are foreign. We cannot prevent the inroads of subtle and hostile forces unless we be vigilantly on guard. To be used in saving the world from satanic forces we must ourselves be saved from the powers of sin.

#### The World Our Field

Finally, Baptists must realize anew that the whole world is our field. The light which shines brightest at home shines farthest into the darkness of the far-away lands. America needs God and God needs America, if America is to be blessed and is to be a blessing to the nations. Tithes and offerings must be brought into God's storehouse if we are to expect the windows of heaven to be opened upon us. God's people are called upon to humble themselves, and pray, and seek His face, and turn from their wicked ways, if they are expecting God to hear and to heal. The tide seems to be rising. Let us make ready for sailing. Let us pray God to revive His work in the midst of the years, to fill us with the Holy Spirit that in divine power we may go as invincible witnesses to Jerusalem, to all Judea, to Samaria, and to the uttermost part of the earth. May God help each one of us to truly join a young Baptist college woman in saying:

"Here's my heart, O gentle Saviour,  
Make it in Thy royal throne;  
Rule in me as King and Shepherd;  
Take my heart, it is Thine own.

"Here's my life, O blessed Jesus,  
Life that Thou hast given to me;

Newly elected class presidents of Blue Mountain College for next session, left to right: Senior, Jane Bond Dyersburg, Tenn.; junior, Peggy Chastain, Lexington; sophomore, Monte McMahan, Batesville. Miss Chastain is the daughter of Rev. Judson Chastain, Lexington. From Blue Mountain College.

Mary Frances Skilton,  
Secretary.



### COURT UPHOLDS CHARITABLE REQUESTS

Chancellor M. B. Montgomery, of Yazoo City, has rendered a decision upholding the bequests made by Mrs. Kate Ray Moore, of West, in her will to certain religious and charitable institutions in this state.

Mrs. Moore, a devout and generous Christian woman interested in unfortunate humanity, died in February of this year. In her will she bequeathed \$10,000.00 to the Baptist Orphanage, of Jackson; \$10,000.00 to the Methodist Orphanage, of Jackson; \$10,000.00 to the Old Ladies' Home, of Jackson; \$500.00 to Mississippi Children's Home, of Jackson; \$20,000.00 to the Presbyterian Palmer Orphanage, of Columbus, and \$10,000.00 to Blind Institute, of Jackson.

Hon. Aubrey Bell, of Greenwood, Mississippi, the executor of Mrs. Moore's will, filed a petition in the chancery court asking for a construction of the will of Mrs. Moore. The legal question raised was whether the bequests to the religious institutions were valid since the will of Mrs. Moore was executed within 90 days of her death. It appeared that the husband of Mrs. Moore died prior to her death and that Mrs.

With Thy guiding hand to lead me,  
Use it now, O Lord, for Thee.

"Let not sin or selfish pleasure  
Come into my heart, I pray;  
Ever thoughtful, Lord, of others  
Help me live from day to day.

"In each thought and word and action,  
Make me willing, Lord, to say,  
'Though the world may turn against me,  
Saviour Thou shalt have Thy way.'

"If Thy plan for me, dear Father,  
Leads me far o'er land or sea,  
Give me faith, I pray, to follow,  
And to give my best for Thee.

"If to say at home and labor  
Is my mission here below,  
Help me give my all for Jesus  
And His love to others show.

"Help me live today, tomorrow,  
So my friends each day may see  
That the life of joy and blessing  
Is the life that's given to Thee."

Moore did not have any children or descendants of children.

The attorneys representing the religious institutions in their arguments advised the court that the recently adopted Mississippi Mortmain Laws were practically identical with the statutes of the State of Georgia; that the particular question involved had been decided by the Supreme Court of the State of Georgia and that the decisions of the Supreme Court of Georgia had been upheld by the Supreme Court of the United States.

In an able and exhaustive written opinion Chancellor Montgomery held that the bequests were valid and directed the executor to make payment of the amounts to the institutions. In the course of the opinion Chancellor Montgomery states: "It has been clearly established as the law of this state that a testator has a right to make his will as he pleases so long as it does not violate the law; and the courts have no right nor power to amend, correct, modify or reform his will lawfully executed. If a testator leaves no spouse or child, or descendants of a child, then he leaves no one who has a claim on his bounty, and what reason is there why the will should be executed at least ninety days before his death? In such cases Section 270 of the Constitution by its language does not impose any restrictions upon him in his right to bequeath or devise his property to religious and charitable institutions, but on the contrary, the clear implication is that it is lawful for him to do so."

The opinion of the Chancellor further states that "in all cases when the testator leaves a spouse, or child or descendant of a child and desires to bequeath or devise one-third of his property, or a less portion thereof, to charitable uses, he must execute his will at least ninety days before his death or such bequest or devise will be void."

The decision gives assurance to all persons who do not have a living spouse, child or descendants of children and who write wills making bequests to religious institutions that the bequests will be upheld, regardless of when the will was written or the amounts bequeathed. In the case of persons having a living spouse, child or descendants of children, the wills must be written at least 90 days before the death of the testator and such persons are prohibited

### ELLISVILLE W. M. U. AND BROTHERHOOD PRESENT TEMPERANCE PROGRAM

On Sunday evening, May 4th, at the regular preaching hour, the Brotherhood and Woman's Missionary Union presented the following temperance program:

Prayer—C. W. Lord.

Offertory.

Devotional—Kathleen Ishee, Ann Hasseltine Y. W. A.

Story: A Thief in the Temple—Jack Lord, Sunbeam.

What Some Say About Alcohol:

1. Senator Sheppard of Texas—Bonnie Hamrick.

2. General Pershing—Eddie Lee Scruggs, Intermediate R. A. leader.

3. Coach Alonzo Stagg—Faye Giles.

4. God's Word—Six Junior Royal Ambassadors and Junior Girls Auxiliaries.

Solo, I Would be True—Mrs. H. E. Meyers.

Is It Sissy to Be a Christian?—Fred Todd, Intermediate R. A.

Playlet, On the Road to the Yellow Star.

Characters—Dr. Hart, E. Y. Young; Margaret Hart, Alice Dorroh; James Hart, C. L. Armstrong; Mr. Fraser, T. J. Walters; Mrs. Fraser, Mrs. H. S. D. Jordan; Don Fraser, Shelton Thomas; Kenneth Fraser, Elton Thomas; Jesse Fraser, Jimmy Todd; Nora Hart, Elizabeth Williams; First Policeman, H. A. Dunahoo; Second Policeman, Rev. W. E. Greene.

Mrs. Jeff Walters, Y. P. Director.

—BR—

The Sunday School officers and teachers of the Baptist Church at Lena, Miss., studied Outlines of Bible History in their training course this spring. Much interest was manifested and fifteen certificates were given. Two Methodists attended this study course. Come again, you are welcome.

—BR—

The Tuscola Baptist Church held its Sunday School Training School during the week of April 14-18. Two courses of study were offered. Outlines of Bible History and Sunday School Officers and Their Work. Thirteen certificates were given. This Sunday School is making application for Standard Sunday School recognition.

from leaving more than one-third of their estate to charitable and religious institutions.